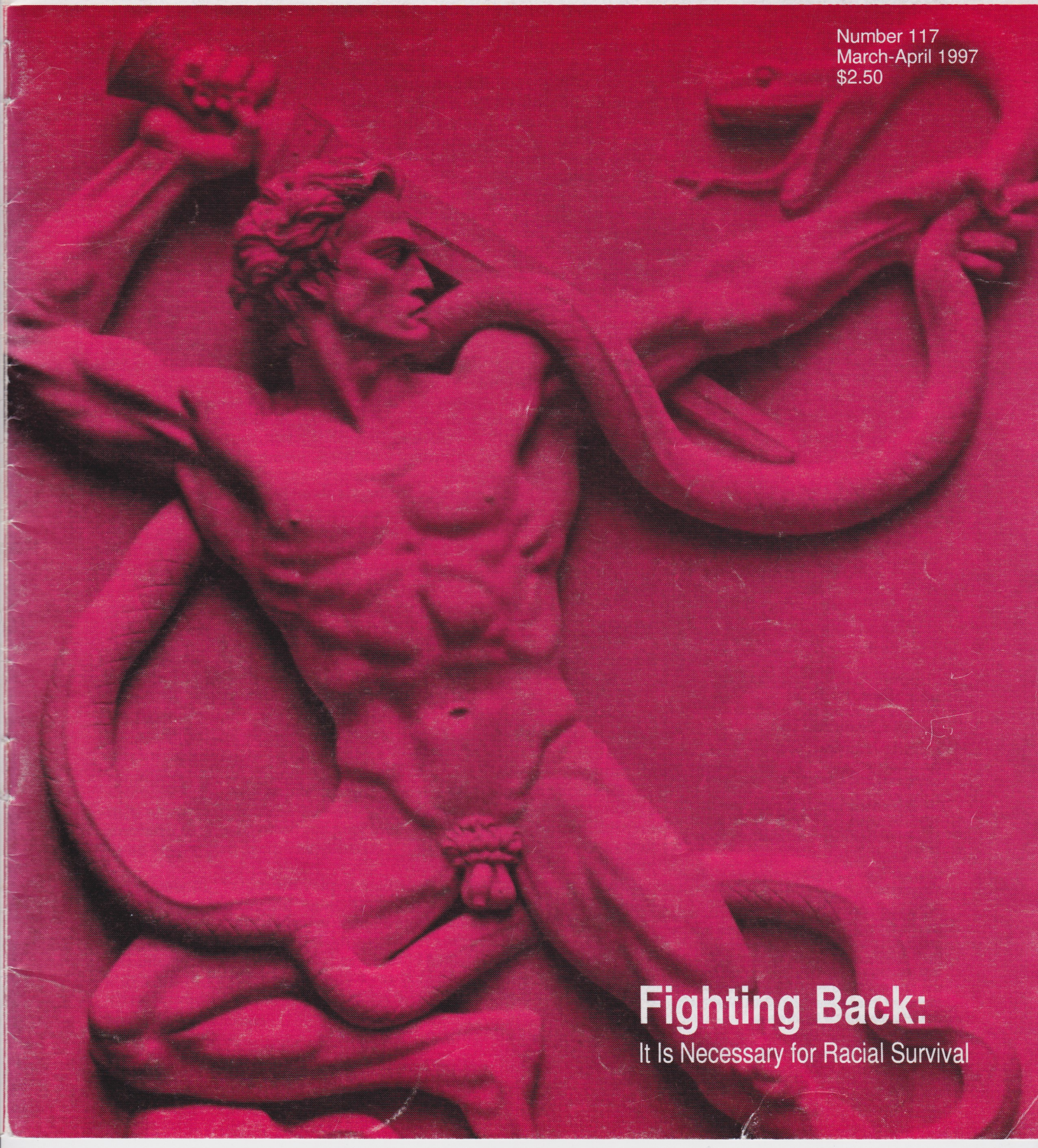
NATIONAL VANGUARD

Toward a New Consciousness; a New Order; a New People.

Number 117
March-April 1997
$2.50



Fighting Back:

It Is Necessary for Racial Survival

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Subscription prices: $12 for six issues, whenever published, via surface mail in the United States; $18 for surface mail outside the United States; $30 for foreign air mail.

Send subscriptions and all correspondence to National Vanguard Books, POB 330, Hillsboro, WV 24946, USA.

The symbol which appears in the **NATIONAL VANGUARD** logotype is the Life Rune. It comes from an ancient alphabet, or *futhark*, used in Northern Europe for many centuries before the general adoption of the Roman alphabet there. The Life Rune signifies life, creation, birth, rebirth, and renewal. It expresses in a single symbol the *raison d'etre* of **NATIONAL VANGUARD** and of the movement of Aryan renewal.

Editorial

Four More Years

Whom the gods would destroy, they first make mad.
—*Euripides*

Choosing a man of Bill Clinton's character to be President once is solid evidence that a nation is in a terminal state of moral decay. Doing it twice in a row is beyond human comprehension.

Of course, there are consolations. First, in the recent election Clinton received only a small fraction of the heterosexual White male votes. Furthermore, he received less than half of all the votes cast, even when all the votes of the freaks, perverts, feminists, deranged liberals, trendy whiners, born losers, drug dealers, Food Stamp recipients, Jews, hastily naturalized Third World immigrants, and other dysfunctional or non-White citizens who make up his natural constituency are credited to him. The controlled media have had remarkably little to say about this fact, so happy are they that he squeaked by with a plurality, but it definitely takes a lot of the luster off his victory and at least a little of the wind out of his sails.

Second, the Congress remains in the hands of the other party, which, although it may be on about the same moral level as Mr. Clinton's party, at least has some opposed interests. We can reasonably expect, therefore, to see Mr. Clinton and the Republicans continue to snap and snarl at each other as they jostle for the best positions at the public trough, and we can hope that this snarling and jostling will keep both sides sufficiently preoccupied that the government will be able to do slightly less damage to the country than it would otherwise.

Third, and most promising, the real winner in the recent election, backed by 51% of the electorate, was "none of the above," as more Americans than at any time since the 1920s indicated their disgust with the whole process—or at least, their lack of enthusiasm for participating in the charade—by staying away from the polls.

To find much joy in any of these things is about like the Germans in June 1945 noting that at least the bombing had stopped, while Soviet soldiers continued to gang-rape their wives and daughters, groups of vengeful Jews in Allied uniforms roamed their cities with guns and long lists of citizens to be murdered summarily, and the Americans stole everything they could get their hands on.

White Americans, in other words, can expect four more years of the same sort of government-sponsored rapine and plunder of what is left of their civilization, their republic, and their freedom that they have experienced during the previous four years—with a few interesting, new twists.

One of those twists is the increasingly manifest Jewishness of the Clinton gang. With Jews taking over the State Department and the Defense Department—in addition to the Jews Clinton already had appointed to head the Treasury Department and the Agriculture Department—Jews will be in the top positions in three of the four most important departments of the executive branch and will occupy more than a third of all the seats in the Clinton Cabinet (counting the chairman of the National Security Council as a Cabinet member). This may not give the Jews much more real power than they wielded before, since government long has been dancing to whatever tune was played by the media, but it certainly will make their power more visible.

Clinton may have found it expedient to play the role of "moderate" or even "conservative" during his recent campaign, but there are certain very "liberal" programs which his gang will push even harder during his second term than they did during the first: among those programs are the scrapping of the First, Second, Fourth, and Fifth Amendments to the Constitution. The elements of the population which are willing to give up all of the rights guaranteed by these amendments in return for the promise of more security

continued on next page

and/or more handouts may not yet constitute an absolute majority, but they certainly are enough to swing an election, as recent events have shown. Actually, many of those who either voted Republican or abstained also fall into this category.

Disarmament of the civilian population through gun control laws and the silencing of dissidents with new "hate speech" legislation are top priorities of the Jewish cabal around Clinton. Most of the spokesmen for this cabal will aver their support for the Constitution and their love of freedom, of course, but one needs only to look at what they are doing, as opposed to what they are saying—or to look at what their brethren have done to muzzle their critics in nearly every European country—in order to understand what their true aims are.

The out-of-control KGB agencies of the Clinton government—most notably the Bureau of Alcohol, Tobacco, and Firearms (BATF) and the FBI—will be even more out of control during his second term, if the present trends continue. Under the guise of "fighting terrorism" they will increase their use of paid informants and provocateurs to "set up" dissident groups and individuals for conspiracy charges and then will carry out searches and seizures on even flimsier pretexts than they employ now.

Recent Clinton administration attacks on two militia groups, one in Arizona and one in West Virginia, provide troubling examples of this trend. The West Virginia group was charged with plotting to "place explosives near" the FBI's new $200 million Criminal Justice Information Services Division complex in Clarksburg, West Virginia. This complex will house powerful computers and a huge, digitized fingerprint database, allowing the FBI to make instant matches between fingerprints in the field and those of persons in their database. The "explosives" the group owned turned out to be firecrackers, filled with flash powder and suitable only for use in training exercises, and the "conspiracy" turned out to be a series of "what if" speculations initiated (and surreptitiously recorded) by the FBI's provocateurs, but the media reported the matter in lurid and sensational terms, describing the arrested militia members as "terrorists" and praising the FBI for averting a "tragedy."

This growing collaboration between the controlled mass media and the secret police is an especially worrisome trend. In every confrontation between the Clinton regime and dissident groups, from Janet Reno's mass burning of religious dissidents at Waco in 1993 to the recent militia-busting effort, the Jewish media have cheered on the government's gun-toting thugs and portrayed their victims as dangerous criminals. When the FBI could not find a shred of evidence linking security guard Richard Jewell to the bombing at the Atlanta Olympics last summer (except, of course, that as a heterosexual White male he was automatically suspect), it arranged with its newspaper and television friends for him to be lynched by media. Back in the bad, old days, when the FBI investigated Communists and their ilk, the media took an adversary position. In the Clinton era, however, with most of the FBI's energies devoted to hunting down White males who have hurt the feelings of some sensitive "gay" creature or failed to smile politely during a sidewalk encounter with a White woman on the arm of a Black male, the media have become the Bureau's biggest boosters.

Some optimists believed that the public revulsion against the bloody excesses of the BATF and the FBI at Waco and Ruby Ridge would embarrass the Clinton government into reining in its secret police agencies, but Bill Clinton, with his habit of dropping his trousers in front of female staffers and telling them to "kiss it," is not a man who is easily embarrassed. Every sign is that Waco and Ruby Ridge will become the norm for future government efforts to keep dissidents in line.

With two Jews already on the Supreme Court and four more years to bring the Semitic quota in the Federal judiciary up to Cabinet standards, we also can expect to see more instances of double-jeopardy prosecutions, with Federal prosecutors feeling free to bring civil rights charges whenever state courts deliver Politically Incorrect verdicts in favor of White "hate criminals." In general, the transformation of America's judicial system from an instrument of justice into an instrument of repression will continue.

I predicted several years ago that in the 1990s America would enter an era of growing domestic terrorism, with increasingly intrusive and repressive government measures provoking terrorist activity by dissident groups and individuals, which in turn would be used to justify still more intrusive and repressive measures by the government. In fact, I forecast a scenario of this sort in a political novel I wrote in the early 1970s, *The Turner Diaries*. If Robert Dole had won the recent election, this escalating cycle of repression-terrorism-more repression-more terrorism might have been damped temporarily, but with Bill Clinton in office it can only accelerate.

Conservative patriots who do not want to face this reality may cling instead to the hope that in the second Clinton administration we will witness the mother of all political scandals, eclipsing even Watergate into insignificance, as the criminal past of Bill and Hillary Clinton finally catches up with them. Investigations already were underway before the election into Bill Clinton's involvement in drug trafficking and money laundering during his governorship in Arkansas, into his recent soliciting of campaign donations from foreigners, and into matters which could lead to perjury and obstruction of justice charges against Hillary Clinton. If the Democrats had won the Congress in this election, Bill Clinton might have saved himself and Hillary by guaranteeing Presidential pardons to all of those who could be pressured into telling what they know about the Clintons' crimes in order to save themselves. With the Republicans in charge, such a move would lead to impeachment: a delicious prospect indeed.

Jerome Zeifman, the Democrats' chief counsel during the impeachment proceedings against Richard Nixon, wrote in the *Wall Street Journal* recently that "there is now probable cause to consider our President

and First Lady as felons, who are likely to be indicted after the November 5 election." Zeifman should know what he's writing about, but there's one very big factor which makes the outcome he predicts much less likely than he suggests: the role of the Jew-controlled media. Although the Clintons have committed far more numerous and serious crimes than Nixon did, the mass media led the attack against Nixon, while they are now stonewalling for the Clintons.

If the controlled media would take even a neutral stance, Bill and Hillary would be led out of the White House in handcuffs and leg irons sometime in the summer of 1997. With the nearly unanimous support of the media, however, they may be able to hang on for two or three more years. That's probably the better way, because two or three years of deepening scandal will have a more illuminating and salutary effect on the public than a quick and clean impeachment. When the Paula Jones case comes to trial, for example, it would provide a far less interesting spectacle if Clinton already were out of office and in prison.

One interesting twist to watch for is the fact that Jews will be in leading roles on both sides of the Clinton scandal: both pushing him in deeper and at the same time giving him just enough rope to keep his head above water. This is the sort of strategy the Jews often employ: keeping their tool so compromised that he dare not even think of breaking their grip on him and acting independently.

Unfortunately, there is one course of action which Clinton might take in order to distract the public's attention from his problems and at the same time intimidate his Republican accusers into silence. It also is a course into which the Jews very well may lead him: a course into which they have led more than one Democratic President in the past. That is the course of war. While they have such a compliant tool at their disposal during the next four years, the Jews will be sorely tempted to use America's armed forces to liquidate their opponents in the Middle East and permanently eliminate the threat to their hegemony there.

A natural question which arises in the minds of thoughtful Americans is: How long can this obscene parody of national life continue?

Not long. Of course, we still are far from having plumbed the bottom of human behavior in America. The depths of self-abasement to which guilt-ridden, Jehovah-fearing Christians are willing to let themselves be led by their Jewish mentors still are beneath us.

And no matter how unwholesome an effect on public life the homosexual and feminist elements already have had, what they would *like* to inflict on us is far worse.

The lockstep ideological conformity and the mindless parroting of Politically Correct clichés about equality, diversity, human dignity, and the like on our university campuses have reached a level of absurdity hardly matched by any historical example which comes to mind, but it still is possible, with a little effort, to imagine an even more Orwellian situation. And those who think that the manners, morals, and habits of speech and thought of young White people already have been corrupted as much as is possible by their exposure to MTV and their forced association with darker-hued primates in the schools should think again. The sort of depravity we are experiencing now could go on getting worse for quite some time.

The behavior of the people is not the only consideration, however. To state the matter in a few words, democracy has many serious and fundamental weaknesses, and only one strength. That one strength is its ability to express a rough sort of consensus in a more or less homogeneous society. People who themselves are not interested in becoming involved in the struggle for political power will opt for a democratic form of government, so long as it seems able to express this consensus and thus provide a guarantee against excessive encroachments on their own prerogatives by any faction which might have opposed interests.

When a society becomes so heterogeneous that the concept of consensus loses its meaning, however, or when factional forces—such as those which control the mass media—are able to distort the democratic process by manipulating public opinion and in effect creating an artificial consensus to suit themselves, then democracy loses its one redeeming quality, and those who had opted for it as a guarantee of their freedom will withdraw their support.

There is a certain inertia in such things as the loss of faith in, or the withdrawal of support from, a system of government. Even after objective conditions have reached the point where change is warranted, old habits will be maintained. The blather of pro-democracy propaganda generated by those factions whose interests are being served by a maintenance of the status quo retards change even more.

The public spectacle of a second Clinton administration, with all its wretched excess, is a necessary stimulus for change: it is a horrifying example of the absurd extreme which can be reached by a democracy become so pathological that it has lost all semblance of the original concept and all claim to the support of decent and reasonable men. Such men, no matter how deeply ingrained in them the habit of democracy, finally must be jolted to their senses by the public antics of the Clintonistas. They finally must accept the fact that the freedom they hoped to preserve is being destroyed by the very system originally intended to preserve it. They finally must understand that the system has become so degraded, so perverted, so radically estranged from them and their kind that further support of it is dishonorable and irresponsible.

When this understanding comes—not to the masses, of course, who never understand anything—but to most perceptive and honorable men, then the system will fall. When thinking people finally have assimilated the truth of what has happened to their government and the political system which chooses its officeholders, they will withdraw their support. We don't yet know what it will take to complete that process of assimilation: perhaps a

few more televised holocausts of dissident church congregations, courtesy of Janet Reno's FBI; perhaps seeing Paula Jones on television testifying about Bill Clinton's attempt to coerce her into providing sexual services to him when he was governor of Arkansas and she was a state employee; perhaps having a sitting President and his wife indicted on multiple felony charges. Perhaps it will take no more than a simple understanding of the fact that Bill Clinton won his second term with the support of just 23 per cent of the electorate, and among those who voted for him are almost no normal, decent, responsible, thinking White men, which means that by any reasonable definition of the word we no longer have a "representative" government.

The government will still have its armed forces and its secret police and its tax collectors and its commissars of bread and circuses and its horde of other office holders, but it no longer will be governing with the consent of the people: certainly not *our* people. How much chaos and bloodshed will ensue after that until the remnants of the structure have been brought down so that something new and clean can be built in its place remains to be seen, but the sooner it is done, the better for us and our posterity.

W.L.P.

Letters

Enlightened Former Bircher

The article "Enemies on the Right: The John Birch Society and Individualism" in issue No. 116 (August-September 1996) really struck home with this reader. I was a member of the John Birch Society from 1969 to 1979. I was a teenager when I joined, but by the mid-1970s I knew the Birchers weren't giving me the whole story.

Ironically, it was at a John Birch Society Council dinner in New York in 1975 that I saw my first issue of *National Vanguard* (which was called *Attack!* then). A man was handing them out in the lobby of the hotel where the Birch dinner was being held. One Bircher warned me, "Don't read that stuff. It's Nazi." That was just the right thing to whet my curiosity!

It took me 15 more years to become a member of the National Alliance. After I left the Birchers, but before I really understood the race issue, I joined the Libertarian Party. The Birchers loathe the libertarians nearly as much as they loathe the National Alliance. In truth, the Birchers don't even believe in individualism. These "kosher conservatives" want liberty to make money, and that's about it. If they took individualism seriously they would have to become anarchists, but that would be contrary to their prudish ideas about sex.

Thankfully, we White men and women have had the late William Simpson, the late Revilo Oliver, and others to show us the way to the light. More important, we have the National Alliance. I just hope that it doesn't take all our potential members 15 years to join, like it did me!

Mark R.
West Milford, NJ

New Zealand Booster

Your site on the World Wide Web kicks ass! You state truths I thought could not be stated except by word of mouth, and then only in whispers. Being able to listen to your *American Dissident Voices* broadcasts and read your *National Vanguard* articles has been the highlight of my week—no, my month! Keep up your struggle for the freedom of America.

Bosader
New Zealand

Believing Isn't Enough

I am a 34-year-old American teaching English at a university in Hungary. All of my adult life I have been a believer in National Socialism. However, I have not yet become actively involved in any organization.

In comparing your materials with those I had seen earlier from other organizations, I was heartened. In your realistic approach I find a refreshing integration of the fundamental philosophical principles in which I believe and a determined optimism that I find encouraging.

But is it not already too late? Are the Zionists not already too deeply dug in with their police state, their control of the world's mass media, and their strategy of mass hypnosis? With the world's most advanced technology at their fingertips and the capacity for computerized surveillance of the world's population, is it not child's play for Big Brother to keep files on, track down, and persecute anyone who gives even a hint of sympathizing with your movement? In short, is our war not already lost, no matter how many White people become racially conscious and take steps to resist?

William B. H.
Hungary

Editor's Reply:

I will let two outstanding National Socialists answer your questions. First, it was Hans Ulrich Rudel, Germany's most decorated combat pilot and one of the true heroes of the Second World War, whose personal motto was: "Only he is lost who gives himself up for lost." And I presume you will know who it was who told us that it is not enough to say, "*Ich glaube*," but that one also must declare, "*Ich kämpfe!*"

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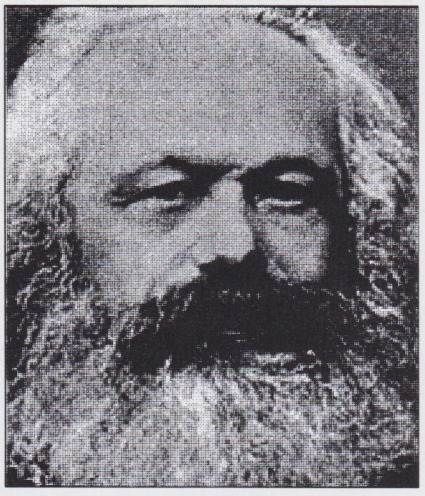
Book Reviews

Two Lessons in Racial Survival



KARL MARX

IVAN BOESKY

WHETHER as consummate Communist or as consummate capitalist, the impact of the Jew on Gentile society has been catastrophic. The movement set afoot by one of them selectively slaughtered tens of millions of the best of our people; the economic activity of the other robbed hundreds of thousands of their life's savings.

The last fifteen years have seen the re-emergence of academic studies which apply evolutionary theory to the understanding of human behavior. For the most part, interpretations derived from such studies have emphasized the importance of natural selection at the level of the individual or the gene, not the group. They have continued to conceptualize individuals as free agents, whose group membership is nothing more than an expression of self-interest and convenience.

Recently, however, developments in genetic science and population biology have enabled Darwinian biological theory to be extended logically to show that human society exists not as a collection of selfish individuals with selfish genes, but as a collection of selfish groups with selfish gene pools. Genetically controlled behavior is increasingly recognized to be conditioned not only by its effect on the fitness of the individual, but also by its effect on the inclusive fitness of the genetic kinship group. Thus, using fresh scientific evidence academics such as J. Phillipe Rushton at Western Ontario University have taken the lead in showing that human behavior can be properly understood only by recognizing the existence in the world of genetically different human racial groups, analogous to separate species, which live and act in direct competition with each other.

Kevin MacDonald's book *A People That Shall Dwell Alone: Judaism as a Group Evolutionary Strategy* (Praeger, 1994) extends this approach into the most controversial of areas by putting forward a convincing explanation for the existence and survival of the Jews from the perspective of modern social and biological science. Most previous accounts of Jewish history must be dismissed as being distorted by extreme subjectivity. MacDonald's book in contrast stands, in both intent and effect, as a successor to the late-19th-century effort of writers such as Houston Stewart Chamberlain to develop a *Wissenschaft des Judentums*.

MacDonald's major theme is that Judaism as a religion has never existed as an end in itself and that the Jews are much more than a religious group. He shows that Judaism was formulated as a weapon in a Jewish biological survival strategy which aimed to ensure the segregation of the Jewish gene pool from those of surrounding Gentile societies. This thesis, he asserts, is suggested by the substantial evidence from modern studies revealing the major genetic differences which exist today between Jewish and Gentile populations. These show that Jews have not only remained genetically distinct from the groups which they have lived among for centuries, but that Jewish populations in widely separated areas have significantly more genetic commonality than they have with their respective Gentile host populations.

Eastern European Jews, for example, are far more genetically similar to North African and Middle Eastern Jews than to non-Jewish eastern Europeans, while Jews in Russia are six times more genetically distinct from Russians than Russians are from Germans. MacDonald also reveals that although there are some slight differences between Ashkenazic (eastern European) and Sephardic (Mediterranean) Jews, all the Jewish populations of the world essentially constitute a single genetic population.

MacDonald's argument is that Jewish genetic separation has its origins in the proactive implementation of Jewish Old Testament racial ideology during the very early stages of the Diaspora, not as a subsequent defensive reaction to Gentile society. As described in the books of Numbers, Deuteronomy, and Joshua, Jews always have preferred to commit genocide rather than to permit intermarriage and genetic mixture with the host population. And the Jewish god is a specifically tribal god—rather than the universal deity of the Christians—designed first and foremost to maintain and promote Jewish racial integrity. The Hebrew history of the Old Testament dictates, in fact, that

all of Israel's misfortunes arose from rejecting Yahweh (Jehovah) through racial mixing. As MacDonald states: "God is simply another way of denoting an endogamous unitary ethnic group, representing a racially pure Jewish gene pool."

The ferocity of the racial hatred which Jews have traditionally directed toward Gentiles thus has the evolutionary purpose of maintaining the separateness of the Jewish gene pool. This has been manifested in a variety of cultural practices, religious beliefs, mannerisms, and occupational peculiarities. And it has resulted in definite psychological and physical differences between Jews and Gentiles. The physical ideal for the Jewish adult, for example, was to be thin and pale; children were even scolded if they developed a physically strong, ruddy appearance.

The Jews' genetic evolutionary strategy also accounts for the importance of kin-based cooperation and ingroup altruism within Judaism which has been crucial not just in maintaining Jewish cohesion, but in leading to intense resource competition and hostility against Gentiles. In seeking to support this argument, MacDonald quotes figures which highlight the highly disproportionate influence of Jews in areas such as retail, law, banking, and the media in pre-1933 German society. In Berlin in 1930, 80% of theater directors were Jews, and Jews wrote 75% of the plays produced in these theaters, while they also edited the leading newspapers and were overrepresented among journalists.

MacDonald's implication from this is clear: in seeking to implement their group evolutionary strategy Jews have chosen to engage in certain activities and occupations which have naturally involved the exploitation of the non-Jewish population. This, in turn, has usually resulted in a natural, defensive reaction on the part of Gentile society. Jews themselves, therefore, have been responsible for developing "anti-Semitism," which, in fact, already exists in the Jews' imagination long before it exists in the hearts and minds of their Gentile hosts.

MacDonald's main hypothesis is actually confirmed by another recent book on Jewish history, which, superficially at least, deals with the subject from a very different perspective. Written by Rabbi Dan Cohn-Sherbok, *The Crucified Jew: Twenty Centuries of Christian Anti-Semitism* (Harper Collins, 1992) provides us with a specific example of Judaism as a group evolutionary strategy, and an obvious example of what MacDonald refers to as the extreme subjectivity of existing Jewish histories.

The declared aim of Cohn-Sherbok's book is to highlight two millennia of "underlying Christian hostility to Judaism and the Jewish people," although it is clear that for "Christian" anti-Semitism, what is really meant is White anti-Semitism. Indeed, the first chapter is devoted to the pagan anti-Semitism of the ancient Greeks, and this then follows through the National Socialist period in Germany and up to the present day.

The book is a typical Jewish propaganda piece, full of half-truths and blatant distortions. It tells the same old, worn-out story of the poor, innocent Jews being picked on and persecuted by the nasty Gentiles in various countries for no other reason than they just happened to be poor, innocent Jews. Whether describing their expulsion by the English in 1290, the Germans in 1298, the French in 1306, the Lithuanians in 1395, the Austrians in 1421, the Spanish in 1492, or the Portuguese in 1497, Cohn-Sherbok displays not a whiff of objectivity, humility, or self-criticism. There is just one absolute truth: the Gentiles were wrong and evil, the Jews right and good.

With MacDonald's theory in mind, however, such extreme Jewish subjectivity appears perfectly natural and logical. The Jews really believe that this is *the* truth because it is *their* truth, and the only one that matters from their own evolutionary perspective. In this sense, Cohn-Sherbok's *The Crucified Jew* can be seen to be primarily aimed at his fellow Jews, with the intention of countering any tendency which they might have to get along with their Gentile hosts by reciting all the past wrongs the Gentile world supposedly has inflicted upon them. According to Cohn-Sherbok, all Gentiles, regardless of nationality or religion, hate Jews. Jews, therefore, must unite together and isolate themselves as a method of self-preservation.

This further establishes the fact that the endless series of persecution cycles, which has been the outstanding feature of Jewish history, has actually been essential for Jewish survival and incited by them for that very reason. Cohn-Sherbok admits, for example, that the Roman destruction of Jerusalem and the Temple actually proved beneficial in enabling the Pharisees to create a framework for Jewish survival in the Diaspora. This freed the Jews from previous institutions and political boundaries and enabled them to become a universal people with a transportable heritage. And, of course, the experience also provided them with another useful, unifying grudge against the Gentile world.

Using MacDonald's theory, we see how this consistent process of Jew-inspired "anti-Semitism" has actually served the Jews doubly well. Not only has it been invaluable in maintaining the Jewish racial consciousness and preventing genetic assimilation, but it has actually served a definite eugenic purpose by regularly eradicating from the Jewish stock the least fit individuals: that is, the ones who get caught by the enraged Gentiles, while the smarter and quicker ones get away.

MacDonald confirms that the Jews have been long-standing and committed practitioners of racial purity through eugenics, and that they have practiced discrimination against poorer and less fit Jews "as a function of genetic distance," particularly in times of economic and demographic crisis. Intriguingly, he also suggests that Jewish eugenic practices have extended to Jews "stealing" selected genes from Gentiles. These genes are then submerged into the Jewish gene pool, so strengthening the Jewish genetic stock.

Just as alarming, MacDonald raises the possibility that Jews also have evolved certain genes which

have naturally promoted phenotypic similarity with the host Gentile population. This effect, he believes, could have been amplified via natural selection within Jewish populations without affecting the large overall genetic distance between Jewish and Gentile gene pools. Just as distinct species of butterflies can adapt themselves to resemble each other, so Jewish sexual selection behavior ensures some physical resemblance with the host population, such as in eye and hair color. In effect, this amounts to genetic deception tactics as part of the Jewish evolutionary survival mechanism.

This factor is also reflected in the nature of Jewish intelligence. Jewish children's verbal IQ is considerably higher than their performance IQ, with visual-spatial reasoning being greater among Gentile children, especially those of northern European ancestry. This would again suggest an evolutionary preoccupation with outward display, which, as MacDonald points out, is reflected in the lack of Jewish original thinkers and inventors. Jewish economic activity has tended not to be characterized by technological innovation related to mechanical abilities, but by economic "mediation" in the form of importing and exporting goods, and by commercial flair. In 19th-century Germany, for example, the inventors of new technology—such as Rudolf Diesel and Werner von Siemens—were predominantly Gentiles, while several Jewish fortunes in technical areas—such as those of Ludwig Loewe and Emil Rathenau—were made by importing technology that originated elsewhere and were dependent on capitalization provided by Jewish private banks.

And, of course, a preoccupation with outward display is certainly reflected in the traditional Jewish tactic of deception. MacDonald notes that Jews retained their genetic and cultural separateness for centuries while living a double life as crypto-Jews in Spain, Portugal, and parts of Hispanic America, and that after the Enlightenment Jews were effectively living double lives, outwardly giving loyalty to a particular state, while privately retaining loyalty only to their race.

This thesis is supported by Cohn-Sherbok in *The Crucified Jew*. He admits that Jews have consistently pretended to be Christian or different from other Jews while secretly remaining Jews and retaining loyalty only to the Jewish race in order to gain advantages over the Gentile population. He confirms that a considerable number of Jews in Europe adopted the Christian faith purely to secure social and professional advancement. The poet Heinrich Heine (1826-1884), for example, converted from Judaism purely to register as a Hamburg lawyer and to gain an "admission ticket to European culture." Benjamin Disraeli, Queen Victoria's baptized Jewish prime minister, is also cited as another successful example of a Jew superficially becoming part of Gentile society to achieve certain benefits, while secretly remaining a Jew.

Such realities may help us realize that when some Jews profess to be on our side and in apparent opposition to other Jews on issues such as gun control, they may very well be just employing the deception tactics which are natural to the evolutionary survival of their race. So when judging Jews—all Jews—we should pay less attention to what they say and more to what they do. We should stop trying to puzzle out their motives as individuals and should judge them on the basis of the effect which their presence as a group has had on us as a people.

Significantly, this is something which MacDonald himself refrains from doing. Apart from some tantalizing hints (for example, his note that Jews long have been disproportionately involved in destructive economic activity, such as bank failures, large-scale fraud, and stock market panics, which have resulted in the massive transfer of wealth from the Gentile community to the Jewish community) he completely ignores the other major pillar of the Jews' group evolutionary strategy: namely, the purposeful disruption of Gentile society.

While MacDonald cites statistics to highlight the current "Jewish overrepresenation" in all sections of the U.S. news and entertainment media and notes that American Jews have a cultural and intellectual influence far beyond their numbers, he makes no attempt to point out how the Jews have used their influence in these spheres to corrupt and weaken Gentile America.

The group evolutionary strategy of the Jews, unlike like that of other exclusivist groups—the Amish people, say—has never been based merely on a desire to be racially separate and genetically distinct. It also has been based consistently upon a fanatical determination to deny the same things to non-Jews, along with a compulsion to corrupt and undermine Gentile societies.

Cohn-Sherbok's *The Crucified Jew*, is in a sense more balanced than MacDonald's book, in that it displays *both* pillars of the Jews' evolutionary strategy: it deliberately incites anti-Gentilism in its Jewish readers, and at the same time with its pernicious lies and subterfuge attempts to induce guilt in Gentile readers and undermine their natural biological defense mechanisms.

Nevertheless, *A People That Shall Dwell Alone: Judaism as a Group Evolutionary Strategy* is an extremely significant book, which gives us an essential understanding of the Jewish race from a modern scientific perspective. Both it and *The Crucified Jew*, in fact, provide us with supremely important lessons on the fundamentals of racial survival. MacDonald states quite bluntly that the reason that European peoples such as the Greeks and Romans perished through genetic mixing was because, unlike the Jews, they did not consistently practice either racial exclusivity or genocide against racially alien populations. Cohn-Sherbok unintentionally reminds us that a race eternally at war with the rest of the world has a distinct survival advantage over those races with an attitude of live and let live.

We certainly don't have to think and behave exactly like Jews in order to survive in this rapidly darkening world, but we had better at least understand how the Jews think and behave, draw the proper conclusions from our understanding, and change our own ways accordingly. □

Miscegenation: The Morality of Death

History has taught us that the most fundamental necessities for the existence of a healthy and progressive White society are the racial quality of its members and a moral code or value system which complements and enhances that quality.

Ultimately, of course, the former is much more fundamental than the latter. Only a sound race can give birth to sound racial ethics. Without the living biological entity, there is and can be nothing. But as long as the race survives—as long as the potential for effective racial sovereignty exists—alien and spiritually damaging values alone will not prove fatal.

The enemies of our race have obviously long understood this truth. That is why, a half-century ago, they waged the most vicious war the world has ever seen in order to destroy an idea based upon that racial truth. That is why they subsequently organized the systematic swamping of White civilization by millions of alien immigrants. And that is why they have used their control of the news and entertainment media, of the government, and of schools and universities to implement a massive propaganda campaign to encourage miscegenation between Whites and non-Whites.

SMALL CITIES, BIG CRIMES
America's New Murder Capitals
Newsweek
June 10, 1991 $2.50
TACKLING A TABOO
Spike Lee's Take on Interracial Romance
Mixed Couples on Love and Prejudice
Annabella Sciorra and Wesley Snipes in 'Jungle Fever'

THE MASS MEDIA have been promoting miscegenation between Whites and Blacks as a fashionable trend, suggesting that those Whites who engage in it are bold enough and modern enough to challenge the taboos and bigotry of the past. *Newsweek* is owned by the Washington Post Co., which is controlled by the Jewess Katharine Meyer Graham.

Of course, miscegenation is not a natural occurrence. Evolution would have been impossible if every evolutionary experiment had been short-circuited by cross-breeding. Nature's urge toward higher and more complex life forms has demanded that subspecies remain genetically isolated until all possibility of genetic admixture has been removed. Even though such isolation of the various human subspecies from one another has not been of sufficient length to ensure the impossibility of genetic admixture, it has ensured the existence of deep-seated psychological barriers which, *under natural conditions*, prevent miscegenation.

When these natural conditions are disrupted and distorted, however, unnatural sexual activities such as homosexuality and miscegenation have been known to result. Just as bulls have been known to mount mares, and St. Bernard dogs have tried to mate with Chihuahuas when forced into close confinement and deprived of their natural environment, so Whites have copulated with Negroes in similar circumstances. It is the disruption of the White man's natural environment and the dehumanization of his society and culture, therefore, which the Jews and their collaborators in the news and entertainment media have consistently worked for in order to encourage racial mixing.

This campaign began at least as early as 1967, when 16 U.S. states still had laws against miscegenation. In that year Jewish director/producer Stanley Kramer brought out the film *Guess Who's Coming to Dinner,* starring Katherine Hepburn and Spencer Tracy as a couple whose daughter begins an affair with a Negro. The aim of the film was clear and since has been admitted. It was designed as an "educational film" for White Americans: after seeing their on-screen heroes, Tracy and Hepburn, surrendering their White daughter to a Black male, they would feel less compunction in doing the same. [1]

Since that time Whites have not just been encouraged to mate with Blacks, Hispanics, and Asians, they have been subject to every conceivable Pavlovian method to blackmail and bully them emotionally into doing so. With ever increasing intensity the message has been that miscegenation is not just *an* option, but *the* option that society expects. Particularly, the primary aim of the Political Correctness movement, in all of its manifestations, has been to confuse heterosexual Whites and make them feel sinful and guilty for being White; to encourage them to "repent" by helping put their race out of existence.

The Hollywood film *Last of the Mohicans,* which came out in 1992 with the Jewish actor Daniel Day-Lewis in the leading role, is a typical example of how the Jewish news and entertainment media have spearheaded this campaign. In the film White males are portrayed as

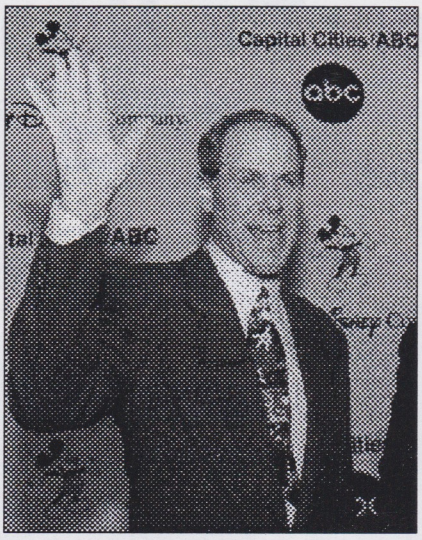
[1] *Newsweek,* June 10, 1991.

weak, cowardly, disloyal, and barbaric—and as justly deserving of their slaughter at the hands of the noble, dignified, courageous, and *sexy* Red Indians. Yes, just to ensure that White women don't miss the implication that White men are worthless, the leading White female character dumps her despicable British-officer fiancé and runs off into the sunset with the Mohican hero. The underlying message of the film is clear: race-mixing is not only natural and understandable, it is also the morally right thing to do.

Zoologists and anthropologists have identified two types of feral constraint which ensure that under natural conditions animal groups—including human groups—which may be able to interbreed with each other refrain from doing so. On one hand, there are inborn biological impulses based upon physical "sign stimuli," such as smell, color, and visual differentiation. Then there is the behavioral imprinting and habituation which takes place in the early weeks and months of infancy based upon the intimate relationship between the mother and the infant. This helps to ensure that when sexual mating is eventually attempted, it will take place only with those forms that resemble the parent or siblings. [2]

Not surprisingly, the Jews have gone all out to corrupt and cripple the latter tendency in Whites, particularly under the guise of "children's entertainment." In 1994, for example, the Walt Disney Company brought out a re-adaptation of its 1967 film *The Jungle Book*. This was Disney's first children's offering since being taken over by the Jewish clique headed by Michael Eisner, and, predictably, it was a complete distortion, both of the original Kipling story and the 1967 Disney animated version. With a story line remarkably similar to *Last of the Mohicans*, the White heroine rejects her British-officer fiancé for an Indian jungle boy played by a Chinese actor.

Significantly, the White girl's decision is portrayed as being based upon *moral* considerations of right and wrong, upon her realization that White society and White men in particular are *irredeemably* bad. Eisner pursued this line in the two subsequent Disney animated children's films, *Pocahontas* and *The Hunchback of Notre Dame*, which are similar both in their pernicious race-mixing propaganda and in their blatant disregard for the original stories. Such systematic consistency in shape and content suggests design rather than coincidence.



MICHAEL EISNER became the most powerful Jew in the entertainment world when his Walt Disney Company took over Capital Cities/ABC in 1995. Since Eisner gained control of Disney in 1984, the company has produced a number of especially vicious race-mixing films.

In any case, the actual motivation of Michael Eisner in churning out such material is not the most important question. The thing that really matters is the actual effect of his efforts: young children are being influenced, at an age where they are most open to behavioral imprinting, with a message that miscegenation is good and morally correct, and that Whiteness is evil and morally wrong.

Just as young Whites in the past were encouraged by an alien religious dogma to feel sinful because of their natural sexual urges, to feel unclean in having them, and to seek "salvation" by denying them, so today they are indoctrinated with guilt-inducing ideas about being White. And the solution which they are offered to overcome these artificial feelings of guilt and self-hate is increasingly clear: mate with a non-White partner and have mongrel offspring. Racial suicide is thus insidiously presented to them as the only way in which they can overcome their Whiteness and all the consequent pain and shame that goes with it.

Actually, miscegenation has rapidly emerged as the official religion of the New World Order and its adherents. Propagated with an increasingly hysterical fervor, it has been developed as the new universal slave-morality which embraces and transcends established religions such as Christianity. In March 1994, for example, evangelist Billy Graham's publication *Christianity Today* urged readers to rejoice over the existence of mixed-race marriages and mixed-race children and to do everything possible to make them fully accepted into society. It even stated that this is one area where the news and entertainment media are morally ahead of the churches.

This propagation of miscegenation as an ideological crusade also has made significant inroads into the education system. When a North Carolina middle school principal recently cautioned a White female student and a Black male student about the dangers of interracial dating, he was immediately suspended from his job and disciplined. He was not allowed to return to work until he had been "reeducated" after confessing and repenting his "sins" in a counseling and sensitivity training program. [3]

The ideological nature of this campaign to promote miscegenation was also reflected in an article in the August 1996 issue of *Maryland Family Magazine*, part of the Times Mirror group. Written by Helen Armiger, described as a candidate for ordained ministry in the United Methodist Church, "How to Raise an Unbiased Child" argues that society is *compelled* to teach its youth to live harmoniously and productively within a global environment. Quoting approvingly a Maryland education official, Arminger insisted that there exists a *moral obliga-*

[2] Roger Pearson, 'Ecology, Adaptation, and Speciation,' in *Ecology and Evolution*, Washington, DC (1996).

[3] Raleigh *News and Record*, February 10, 1996.

tion to provide children with the opportunity to engage in a variety of relationships with people of different races and sexual orientations without any kind of parental or social constraint.

Behind the high-sounding slogans portraying miscegenation as morally imperative and beneficial, the motivation of its proponents is clear: the intention is not to "save" or "redeem" Whites, but to destroy them completely. What such "morality" really derives from is a totally subjective, alien mind-set which seeks the biological extinction of the White race, and which, from its own perspective, sees such an extinction as a good and righteous thing. Some of its proponents are much more honest than others in admitting to this reality. One journal, *Race Traitor*, edited by Noel Ignatiev and subtitled "Treason to Whiteness is Loyalty to Humanity," openly declares its conviction that the only way to solve the social problems of the age is to abolish the White race. Its admitted aim is not "multiculturalism" or "multiracialism," but biological unity and racelessness. [4]

Such thinking is not confined to the political fringes. On September 29, 1996, *The New York Times Magazine* ran an article by Jewish writer Stanley Crouch (author of the book *The All-American Skin Game: Or, the Decoy of Race*). Entitled "Race is Over," Crouch's article confidently predicted that a century from today unprecedented levels of racial mixing—of a wide variety of combinations—will ensure that the very concept of race will be redundant. Americans of the future, it argues, will find themselves surrounded in every direction by people who are part Asian, part Latin, part European, part American Indian. The sweep of body types, combinations of facial features, hair textures, eye colors, and what are now "unexpected skin tones" will, in Crouch's view, be far more common because the current paranoia over mixed marriages should be by then largely a superstition of the past.

Even this declared goal, however, reveals only part of the agenda, because one particular race has an exemption ticket from this universal morality of genetic amalgamation. But *The New York Times Magazine* article symbolizes what the Politically Correct movement is really all about. When the mainstream *Harper's Magazine* runs articles advocating government-sponsored summer camps for young White girls to meet and begin relationships with non-White males, it is not doing "good" for those girls; it is actively encouraging what is most definitely bad for them. And when the Prudential Insurance Company of America sponsors a series of racial unity conferences for children across America and the world, it is not doing what is "right" for those children; it is doing what is totally and utterly wrong for them.

Actually, such "morality" is without any moral foundation whatsoever. It's not based on any natural or biological law, nor does it follow any rational or scientific line of reasoning. This helps to explain why it is having some difficulty in achieving its objectives. Undoubtedly many Whites preach the cause of miscegenation, and many have put it into practice. But, revealingly, the numbers in the latter camp are still much smaller than in the former.

AS THE CAMPAIGN of the mass media to promote race-mixing has gained ground, some especially trendy Whites have brought their feelings of racial self-hatred to the surface and explicitly accepted the idea that the moral thing for the White race to do is exterminate itself.

Some of the Whites who advocate race-mixing are obviously unhealthy in a genetic sense, and mentally ill as opposed to spiritually sick. The person who wrote to his local newspaper recently stating his frustrated wish to have five per cent Black blood in his ancestry so as to blend in with what he considers the ideal American racial composition, may be an example. [5]

In any case, in instances such as these miscegenation could even be considered a tool of natural selection in weeding such people out of the White gene pool.

For the majority of Whites who advocate miscegenation, however, their sense of righteousness in espousing it is nothing more than a manifestation of trendiness: of wanting to feel and appear fashionable.

Take, for example, the case of the young Hollywood couple Tom Cruise and Nicole Kidman. Both appear to be healthy and physically attractive specimens of Aryan humanity. Yet they have recently adopted a Black child and actively collaborated with the Jewish media in publicizing it as a fine and noble deed which has helped the cause of human and societal "progress." There is nothing biologically wrong with this couple; they've just gone out of their way to make a fashion statement. And the adopted child is nothing more than a fashion accessory for their symbolic commitment to the idea of miscegenation.

Indeed, it is revealing that for all their fashion consciousness, Cruise and Kidman chose to marry each other rather than non-Whites: they chose to adopt a non-White child rather than to create one. Even they, therefore, whether conscious of it or not, are evidence that most Whites are not yet putting the idea of miscegenation into practice—regardless of the lip service which they might feel compelled to give it.

[4] *Race Traitor*, No. 2, Winter 1993.

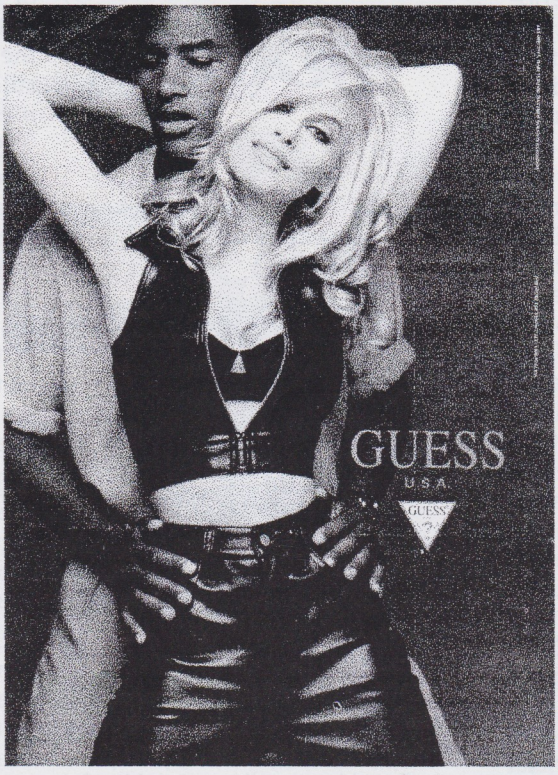
[5] Letter from Ivan Wittman to Pittsburgh *Post-Gazette*, May 4, 1996.

A recent study of miscegenation statistics by Jewish academic Douglas J. Besherov, resident scholar at the American Enterprise Institute, seemed to give some credence to this view, although the report highlighted some very disturbing trends. These included a tripling of marriages between Whites and Blacks since 1970, and a sharp increase in marriages between Whites and Asians or Hispanics. The U.S. Census Bureau counted about 150,000 interracial marriages nationwide in 1960. By 1990 that number grew tenfold to 1.5 million. In 1994 it was estimated at more than 3 million.

Equally alarming was the statistic that 35.4 percent of White women married to Black men said they planned to have children, a higher proportion than the 29 percent of White women married to White men who said they wanted children. This is on top of a fourfold increase in mixed-race births since 1970, although not all of these involved a White parent.

Such trends are obviously ominous and potentially catastrophic by pointing in the long term to the biological extinction of White America. In the short term, however, from the perspective of those of us trying to prevent such a nightmare from unfolding, they do provide at least some grounds for optimism and opportunity. Despite 30 years of Judeo-Christian brainwashing, over 90 per cent of Whites are declining to transgress what Douglas J.Besherov admits is American society's "last taboo."

Similarly, despite the efforts of Senator Howard Metzenbaum (D-OH, now retired), who in 1994 introduced the Multiethnic Placement Act in the Senate in an effort to bring about an increase in transracial adoptions, most Whites appear still to prefer to adopt White babies, and most non-Whites still prefer to adopt non-White babies. Such attitudes, moreover, appear to be hardening in spite of the Clinton administration's attempts to legislate against them.



THE ADVERTISING industry, where Jewish influence is nearly as pervasive as in the mass media, is eager to sell the idea of miscegenation to White women.

The Cruise-Kidman adoption, for instance, was condemned by the National Association of Black Social Workers on the grounds that transracial adoptions amounted to racial and cultural genocide.

Undoubtedly an important factor in this situation has been the growth in tensions that has accompanied the transition to a multiracial society. As racial and ethnic identification has become more relevant in people's lives, the resulting racial polarization and intensified group solidarity have mitigated somewhat against the idea of interracial mating. It seems clear, for example, that the O.J. Simpson trial served the useful purpose of intensifying both White and Black racial consciousness and of discrediting the idea of miscegenation.

One hopeful sign of this was the fact that Hulond Humphries, a White high school principal in Wedowee, Alabama, who was ousted from his position in 1994 for threatening to cancel the spring prom if interracial couples turned up, recently won an election runoff for superintendent of schools.

As with the race question in general, many Whites—for the moment at least—seem to be carrying around with them two conflicting value systems in relation to race-mixing: the one they publicly purport to hold and the one they actually live their private lives by. While the former is artificially created and only maintained by continuous external conditioning, the latter arises from instinct, which is genetically ingrained.

Thus, although race-mixing propaganda may have been purposefully designed to appeal to the subconscious and to avoid encountering rational faculties, it has inevitably come up against subconscious genetic realities which are not easily influenced by alien attempts at behavioral modification. Consequently, while it has been relatively easy to bring about widescale spiritual sickness and confusion, it has been much more difficult to implement widescale biological amalgamation.

Such a situation, however, will not last forever. History is full of examples of artificial and destructive moralities triumphing over the natural order. Despite its setbacks, the cult of miscegenation has spread substantially over the last thirty years and will continue to do so. Current trends continue to point to the most fundamental and inescapable reality which confronts us today: the White race stands on the precipice of biological extinction.

And one thing is certain: as the strains and tensions of this multiracial society increase in the coming years, so the campaign to destroy us through racial mixing will intensify. For this reason alone, regardless of increased racial polarization, the false morality of miscegenation will not disappear naturally. The circumstances of racial chaos will help us, but only organized and radical action on our part will achieve the vital necessity of a complete and decisive separation of the races and the final destruction of the morality of death. □

Aryans: Culture Bearers to China

New Evidence Of Ancient European Migration to the Orient

by Mark Deavin

In July 1996 two students wading in the Columbia River at Kennewick, Washington, stumbled across the skeletal remains of a middle-aged European male. At first anthropologists presumed they had discovered a pioneer who had died in the late 1800's. But radiocarbon dating subsequently showed that the skeleton was a remarkable 9,300 years old. In fact, "Kennewick Man" is the latest in a series of ancient skeletal discoveries which are giving rise to the theory that some of the earliest inhabitants of North America were Europeans who migrated from the Eurasian continent via a land bridge in the Bering Sea near the end of the last Ice Age, about 12,000 years ago. Dr. Robert Bonnischen, director of the Center for the Study of the First Americans at Oregon State University, believes that "Kennewick Man" helps cast doubt on the accuracy of the term "paleo-Indian," which is usually used to describe this period of American prehistory. "Maybe some of these guys were really just paleo-American," he admits.

Of course, such facts pose a major challenge to the Politically Correct version of history, which promotes the idea that White Americans shamefully stole their country from its supposed Indian owners. Not surprisingly, therefore, attempts have been made to prevent the facts about "Kennewick Man" from being made public. Encouraged by the Clinton government, American Indians have made a claim on the skeleton using a 1990 Federal law intended to protect their grave sites. Their declared intention is to bury it immediately in a secret location and prevent further scientific examination and DNA testing. However, eight U.S. anthropologists, who claim that the Indians and the Federal government fear the implications of the discovery, began a legal battle in October 1996 to prevent the secret burial from taking place.

In fact, "Kennewick Man" is an important addition to the growing body of evidence which suggests that during the period of the Upper Paleolithic, between about 10,000 and 35,000 years ago, Whites—i.e., men indistinguishable from modern Europeans—lived not only in Europe, but also in a band stretching across northern Asia to the Pacific. In Siberia and other eastern regions they were eventually displaced and absorbed by Mongoloid peoples, although isolated pockets of European genes have survived in northern Asia until this day. The mixed-raced Ainu people of Japan are an example.

THIS BLOND, European man was buried 3,000 years ago in western China. The mummified bodies of dozens of his kinsmen have been disinterred in the same area recently.

The credibility of this theory has been dramatically strengthened in recent years by the remarkable discovery of more than 100 naturally mummified European corpses, ranging from 2,400 to 4,000 years old, in the Tarim Basin region of western China. Amazingly well preserved by the arid climate in the area, the mummies give evidence of a Nordic people with an advanced culture, splendidly attired in colorful robes, trousers, boots, stockings, coats, and hats. In one large tomb the corpses of three women and one man were discovered. The man, about 55 years old at death, was about six feet tall and had yellowish brown hair that was turning white. One of the better preserved women was close to six feet tall, with yellowish-brown hair dressed in braids.

Items found with the bodies included fur coats, leather mittens, and an ornamental mirror, while the woman also held bags containing small knives and herbs, probably for use as medicines. At Cherchen, on the southern edge of the Taklamakan Desert, the mummified corpse of an infant was found, probably no more than three months old at the time of death, wrapped in brown wool and with its eyes covered with small, flat stones. Next to the head was a drinking cup made from a bovine horn and an ancient "baby bottle" made from a sheep's teat that had been cut and sewn so it could hold milk. One male mummy even had traces of a surgical operation on his neck, with the

incision being sewn up with horsehair stitches.

Several European mummies had in fact already been found in the Tarim Basin area early in this century, one of which was reminiscent of a Welsh or Irish woman, and another of a Bohemian burgher. All were dressed in fine clothing, including jaunty caps with feathers stuck in them that bore a striking resemblance to alpine headgear still worn in western Europe today. But these earlier discoveries, not much more than 2,000 years old, were dismissed as the bodies of isolated Europeans who had happened to stray into the territory and so were regarded as being of no cultural or historical significance.

Indeed, modern scholars, attuned to Politically Correct historical fashion, have tended to downplay evidence of any early trade or contact between China and the West during this period, regarding the development of Chinese civilization as an essentially homegrown affair sealed off from outside influences. Any diffusion of people and culture, moreover, was held to have been from east to west, with the Europeans being civilized by the Chinese. The very eminent prehistorian Gordon Childe, for example, in 1958 summed up European prehistory as being the story of "the irradiation of European barbarism by Oriental civilization." [1]

But the latest mummy finds in the Tarim Basin region are too numerous, too ancient, and too revealing to dismiss in this way. Most important, they have helped to reopen the debate about the role which Europeans played in the origins of civilization in China, with some archeologists again beginning to argue that Europeans might have been responsible for introducing into China such basic items as the wheel and the first metal objects. This is actually reaffirming theories that were advocated at the beginning of the century, but which were subsequently buried in an avalanche of Political Correctness. In 1912, for example, the distinguished Cambridge scholar A.C. Haddon noted in *The Wanderings of Peoples* the possibility that the progressive element of the old Chinese civilization was due to the migration of a semi-cultured people from the west.

Now, according to Dr. Han Kangxin, a physical anthropologist at the Institute of Archeology in Beijing, the skeletal and mummified evidence clearly points to the fact that the earliest inhabitants of the Tarim Basin region were White people related to the Cro-Magnons of Paleolithic Europe. This theory is supported by Dr. Victor Mair, a specialist in ancient Asian languages and cultures at the University of Pennsylvania, who stimulated the major search which found the mummies. He has emerged as the main advocate of the theory that large groups of Europeans were present in the Tarim Basin long before the area's present inhabitants, suggesting that Turkic speakers did not move into the area until about the eighth century B.C. Subsequently, he believes, the newcomers displaced the Europeans, although the major ethnic group in the area today, the Uygur, includes people with unusually fair hair and complexions.

Actually, evidence of a now-extinct Indo-European people who lived in central Asia has long existed. Known as Tocharians, they are described more accurately as *Arsi*, which is cognate with Sanskrit *arya* and Old Persian *ariya*, meaning "Aryan": "that which is noble or worthy." Their language, which has similarities to the Celtic and Germanic branches of the Indo-European tree, is recorded in manuscripts dated between the sixth and eighth centuries A.D., and solid evidence for its existence can be found as far back as the third century.

Despite the fact that Tocharian manuscripts are found only for the later period, linguists have isolated occasional Tocharian words embedded in manuscripts written in Gandhari Prakrit, a northwest Indian vernacular that served as the administrative language for large parts of the Tarim Basin during the third through the fifth centuries. Also, the Tocharians were earlier known as the Yuezhi (or Ruzhi), to whom references occur in Chinese texts as early as the fifth century B.C., within the time frame of the Tarim Basin mummies.

The Tocharians are vividly displayed in ancient wall paintings at Kizil and Kumtura (near the modern Chinese city K'u-ch'e, in the Tien Shan Mountains north of the Tarim Basin) as aristocratic Europeans, with red or blond hair parted neatly in the middle, long noses, blue or green eyes set in narrow faces, and tall bodies. The Yuezhi from the first century B.C. also are depicted in striking painted statues at Khalchayan (west of the Surkhan River in ancient Bactria). They too are shown to be Europeans with long noses, thin faces, blond hair, pink skin, and bright blue eyes. It is known from historical sources that during the second century B.C. the Greater Yuezhi moved from northwest China to Ferghana and Bactria, which lie on the far side of the Pamirs. From there they moved south across the Hindu Kush into Afghanistan and the northern part of the Indian subcontinent, where they founded the mighty Kushan empire. The latter, in turn, extended its power back into the Tarim Basin and with it spread Buddhism, which eventually reached China.

One hypothesis gaining increasing support is that the migration of these Indo-Europeans began with their invention of wheeled wagons. Working with Russian archeologists, Dr. David W. Anthony, an anthropologist at Hartwick College in New York, has discovered traces of wagon wheels in 5,000-year-old burial mounds on the steppes of southern Russia and Kazakhstan. This line of investigation has a direct bearing on the question of the European mummies in China because tripartite disk wheels similar in construction to those found in western Asia and Europe during the third and second millennium B.C. have been found in the Gobi Desert, northeast of the Tarim Basin. Similarly, spoked wheels dating to the early second millennium B.C. have been unearthed at a site nearby.

Most researchers now agree that the birthplace of horse-drawn vehicles and horse riding was in the steppes of Ukraine, rather than in China or the Near East. As Dr. An-

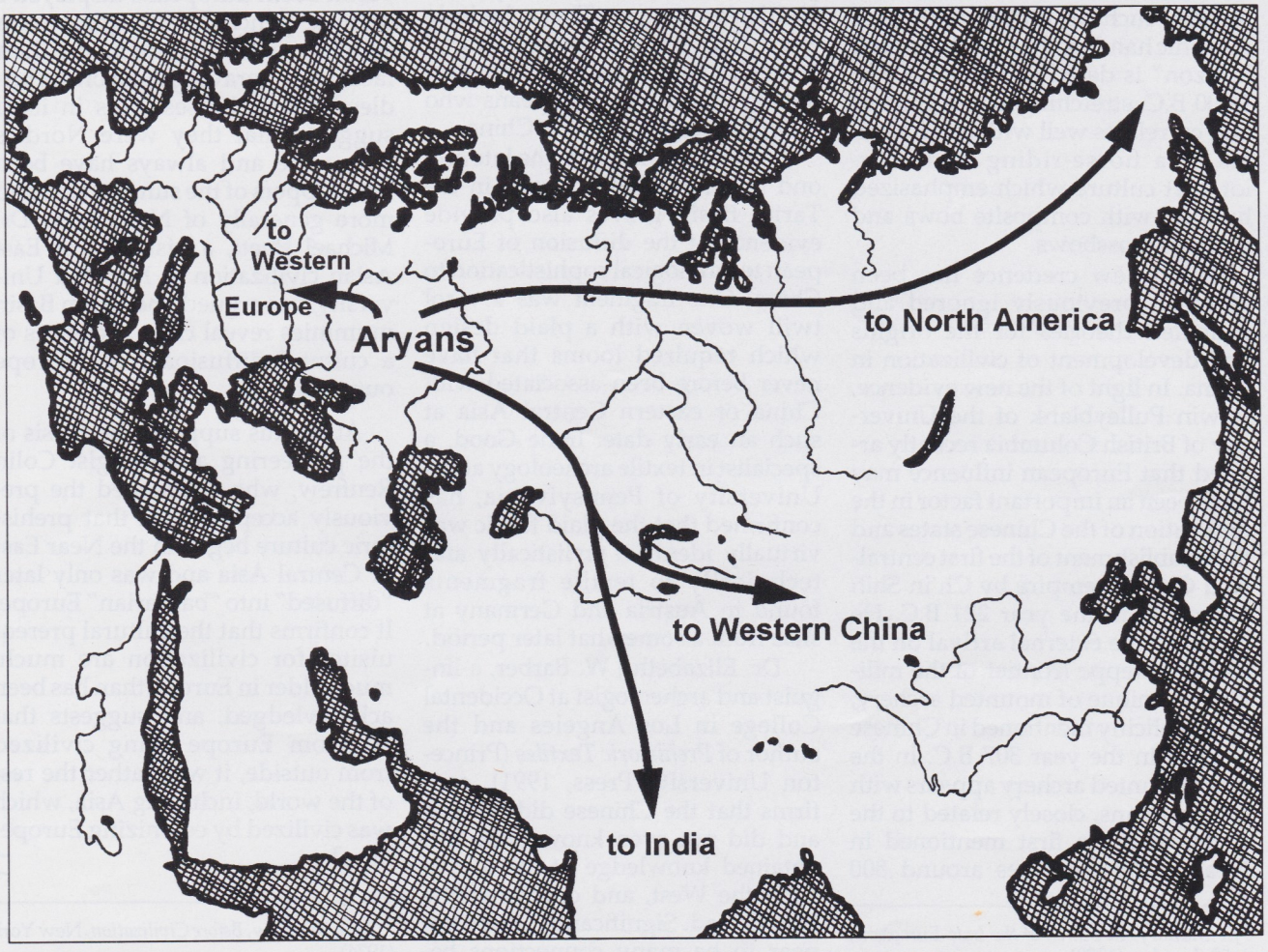
[1] V.Gordon Childe, *Antiquity*, 32 (1958), p. 70

thony and his colleagues have shown through microscopic study of ancient horse teeth, horses already were being harnessed in Ukraine 6,000 years ago. Also, wooden chariots with elaborate, spoked wheels have been shown to date to around 2,000 B.C. in the same area. In comparison, chariots do not appear in China until some 800 years later. Ritual horse burials similar to those in ancient Ukraine also have been excavated in the Tarim Basin, as well as remains of wagon wheels made by doweling together three carved, parallel wooden planks. Wagons with nearly identical wheels are known from the grassy plains of Ukraine as far back as 3,000 B.C.

A number of artifacts recovered from the Tarim Basin mummy burials have provided important evidence for early horse riding. These include a wooden bit and leather reins, a horse whip consisting of a single strip of leather attached to a wooden handle, a wooden cheek piece with leather straps, and a padded leather saddle of exquisite workmanship. This seems to confirm that the mummies belonged to a mobile, horse-riding culture that spread from the plains of eastern Europe. It also supports the growing belief of archeologists that the spread of Indo-European genes, culture, and language may be linked to the gradual spread of horse riding and the technology of horse-drawn vehicles from their origins in Europe 6,000 years ago.

These discoveries have extremely important consequences for understanding the origins of Chinese civilization, since the chariot has now been demonstrated to have entered China only around the middle of the second millennium B.C., at roughly the same time that bronze metallurgy and writing developed there. The evidence suggests, therefore, that wagons and chariots were introduced into China from the west by Indo-Europeans. It also shows that the European penetration of China did not begin with the opening of the transcontinental Silk Road trade route that history books usually place in the second century B.C., but at least 2,000 years earlier at the turn of the Neolithic and Bronze Ages, when the whole of Eurasia became culturally and technologically interconnected by migrating Europeans.

Actually, as early as 1951 the German archeologist Robert Heine-Geldern sought to show a series of similarities between the metalwork of Europe and China around 800 B.C. His evidence included horse gear, two-edged swords, socketed axes, and spearheads, which he believed originated in the Hallstatt and Caucasus metallurgical centers. Arguing that a "Pontic Migration" had taken place from Europe across Asia, he suggested that the Dongson culture of south China could best be explained as the result of influences



WAVES of migration over a period of at least 7,000 years (8,000 B.C.-1,000 B.C.) carried Aryans from a homeland north of the Black Sea into western Europe, northern India, western China, and North America (via the Bering Strait).

carried directly from Europe during the 9th and 8th centuries B.C. [2]

Two years later the well known Russian archeologist S. I. Rudenko noted the existence of mummies with European features in the royal tombs of Pazyryk in the Altai mountains, dated to the 5th and 4th centuries B.C. This evidence was subsequently added to by John Haskins of the University of Pittsburgh, who argued that the Yueh-chih (an ancient Chinese name for the Tocharians) of the Pazyryk region of the Altai might have been related to the Celts of continental Europe.

Significantly, the Tarim Basin mummies have provided further evidence which supports Heine-Geldern's theory. Some of the grave goods found with the mummies strongly suggest a connection with the "socketed celt horizon," typified by socketed bronze celts (axes which have bent wooden handles inserted at the end opposite the blade) and other distinctive bronze objects, such as knives with zoomorphic handles. The "socketed celt horizon" is dated roughly 1,800 to 1,000 B.C. stretching across Europe and correlates well with certain facets of a horse-riding and chariot/cart culture which emphasized hunting with composite bows and perhaps crossbows.

Thus, new credence has been given to previously ignored and ridiculed theories for the origins and development of civilization in China. In light of the new evidence, Edwin Pulleyblank of the University of British Columbia recently argued that European influence may have been an important factor in the unification of the Chinese states and the establishment of the first centralized Chinese empire by Ch'in Shih Huang Ti in the year 221 B.C. He points to the external arrival on the Chinese steppe frontier of the military technique of mounted archery, first explicitly mentioned in Chinese sources in the year 307 B.C. In the west mounted archery appears with the Scythians, closely related to the Celts, who are first mentioned in Near Eastern sources around 800 B.C. and whose way of life is described at length by the Greek historian Herodotus. Ironically, it was the technique of mounted archery that defined the classic nomadism that dominated the European steppe and made possible the great steppe empires of the Xiongnu, the Turks, and the Mongols that later terrorized Europe.

Pulleyblank effectively suggests that European technology was copied by the Chinese and turned against its original inventors. Indeed, a suggestive analogy to the spread of mounted archery eastward to the borders of China can be seen in the way in which the acquisition of horses by the Indians from the Spaniards in Mexico and their use in warfare transformed the Great Plains of North America from the seventeenth to the nineteenth centuries. This theory of Mongoloid imitation is also reflected in the many words of Indo-European origin in the earliest known layers of Sinitic languages. These include words for "horse," "track," "cart," "wheel," and "cow" and suggest further that it was Europeans who brought these things into China.

Textile samples from the late second millennium B.C. found in the Tarim Basin graves also provide evidence of the diffusion of European technological sophistication to China. One fragment was a wool twill woven with a plaid design which required looms that have never before been associated with China or eastern Central Asia at such an early date. Irene Good, a specialist in textile archeology at the University of Pennsylvania, has confirmed that the plaid fabric was virtually identical stylistically and technically to textile fragments found in Austria and Germany at sites from a somewhat later period.

Dr. Elizabeth J.W. Barber, a linguist and archeologist at Occidental College in Los Angeles and the author of *Prehistoric Textiles* (Princeton University Press, 1991), confirms that the Chinese did not use and did not even know twill, but obtained knowledge of the weave from the West, and only after the Han period. Significantly, there appear to be many connections between the Tarim Basin mummies and the 5,000 year old "Ice Man" found in the Austrian Alps in 1991. These include the type and style of clothing, personal artifacts, solar-religious symbolism, and tattoos for healing and decoration—as well, of course, as the distinct racial commonality.

The evidence, therefore, increasingly seems to confirm a Celtic culture extending across Eurasia at least 4,000 years ago. As one academic, James Opie, an expert on design motifs in ancient rugs and bronze implements, has pointed out, it is highly significant that Celtic endless-knot motifs, swastikas, and animal-style decorations have been discovered from Europe, through Iran, to China. The religion of the Celts—including the Scythians—was solar, and three- and four-armed swastikas as solar symbols are an omnipresent element in Celtic art. Likewise, the Tarim Basin Europeans displayed a definite penchant for spiral solar symbols, painting them on their faces and engraving them on the bridles of their horses. This in itself suggests that they were Nordics who were and always have been worshippers of the sun and sky, and more generally of Nature. As Dr. Michael Puett, a historian of East Asian civilization at Harvard University, has argued, the Tarim Basin mummies reveal clear processes of a cultural diffusion from Europe outward.

All of this supports the thesis of the pioneering archeologist Colin Renfrew, who challenged the previously accepted idea that prehistoric culture began in the Near East or Central Asia and was only later "diffused" into "barbarian" Europe. It confirms that the cultural prerequisites for civilization are much, much older in Europe than has been acknowledged, and suggests that far from Europe being civilized from outside, it was rather the rest of the world, including Asia, which was civilized by colonizing Europeans. [3] □

[2] J.P.Mallory, *In Search of the Indo-Europeans*, p. 59, London (1989).

[3] Colin Renfrew, *Before Civilization*, New York (1974).

Henry Williamson: Nature's Visionary

by Mark Deavin

The fact that the name of Henry Williamson is today so little known across the White world is a sad reflection of the extent to which Western man has allowed himself to be deprived of his culture and identity over the last 50 years. Until the Second World War Williamson was generally regarded as one of the great English Nature writers, possessing a unique ability to capture the essential essence and meaning of the natural world in all its variety and forms.

His most famous Nature book, *Tarka the Otter*, was published in 1927 and became one of the best-loved children's books of all time, with its vivid descriptions of animal and woodland life in the English countryside. It was publicly praised by leading English literary figures such as Thomas Hardy, Arnold Bennett, and John Galsworthy. Hardy called *Tarka* a "remarkable book," while Bennett declared it to be "marvelous." Even T.E.Lawrence, also known as Lawrence of Arabia, admitted that "the book did move me and gratify me profoundly."

Tarka was awarded the coveted Hawthornden Prize for literature in 1928 and eventually attracted the interest of Walt Disney, who offered a small fortune for the film rights. Williamson, however, was concerned that such an arrangement might compromise his artistic integrity, and he rejected the offer.

Seventy years later, however, *Tarka*, like the majority of Williamson's books, is relatively unknown and has only just become available in print again. The reason: Like several other leading European authors, Williamson was a victim of the Second World War. Not only did his naturalistic message conflict with the materialistic culture that has pervaded the Western world since 1945, but he himself was a political fighter who actively opposed the war on ideological grounds.

Born in Brockley, southeast London, in December 1895, Williamson was educated at Colfe's Grammar School, Lewisham. He spent much

HENRY WILLIAMSON

of his early life exploring the nearby Kent countryside, where his love of Nature and animals and his artistic awareness and sensitivity were first stimulated. Never satisfied unless he had seen things for himself, he always made sure that he studied things closely enough to get the letter as well as the spirit of reality. This enabled him to develop a microscopic observational ability which came to dominate his life.

Williamson joined the British Army at the outbreak of war in 1914 and fought at the Battle of the Somme and at Passchendaele, where he was seriously wounded. It was this experience as a frontline soldier which was the redefining moment in his life and artistic development, stimulating in him a lifelong Faustian striving to experience and comprehend the "life flow" permeating his own, and all, existence.

His spiritual development continued after the war. In 1919 he read for the first time the visionary *The Story of My Heart*, which was written by the English Nature writer Richard Jefferies and published in 1893. For Williamson, discovering Jefferies acted as a liberation of his consciousness, stimulating all the stored impressions of his life to return and reveal a previously smothered and overlaid self. It was not just an individual self that he discovered, however, but a racial self in which he began to recognize his existence as but a link in an eternal chain that reached back into the mists of time, and which—if it were permitted—would carry on forever.

Williamson sensed this truth in his own feeling of oneness with Nature and the ancient, living, breathing Universe as represented by the life-giving sun. It also was reflected in his idea of mystical union between the eternal sunlight and the long history of the earth. For Williamson the ancient light of the sun was something "born in me" and represented the real meaning of his own existence by illuminating his ancestral past and revealing the truth of redemption through Nature. Like Jefferies before him, Williamson "came to feel the long life of the earth back in the dimmest past while the sun of the moment was warm on me. . . . This sunlight linked me through the ages to that past consciousness. From all the ages my soul desired to take that soul-life which had flowed through them as the sunbeams had continually found an earth." [1]

After the war Williamson became a journalist for a time while beginning work on his first novel, The *Beautiful Years* (1922). Finally he decided to break all contact with London and in 1922 moved to an ancient cottage in Georgham, North Devon, which had been built in the days of King John. Living alone and in hermit fashion at first, Williamson disciplined himself to study Nature with the same meticulous observations as Jefferies, tramping about the countryside and often sleeping out. The door and windows of the cottage were never closed, and his strange family of dogs and cats, gulls, buzzards, magpies, and one otter cub were free to come and go as they chose.

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[1]Ann Williamson, *Henry Williamson: Tarka and the Last Romantic*, p. 65, London (1995).

It was his experiences with the otter cub which stimulated Williamson to write *Tarka*. He had rescued it after its mother had been shot by a farmer, and he saved its life by persuading his cat to suckle it along with her kitten. Eventually the otter cub was domesticated and became Williamson's constant companion, following him around like a dog. On one walk, however, it walked into a rabbit trap, panicked, and ran off. Williamson spent years following otters' haunts in the rivers Taw and Torridge, hunting for his lost pet.

The search was in vain, but his intimate contact with the animal world gave him the inspiration for *Tarka*: "The eldest and biggest of the litter was a dog cub, and when he drew his first breath he was less than five inches long from his nose to where his tail joined his backbone. His fur was soft and grey as the buds of the willow before they open up at Eastertide. He was called Tarka, which was the name given to the otters many years ago by men dwelling in hut circles on the moor. It means Little Water Wanderer, or Wandering as Water."

Williamson never attempted to pass any kind of moral judgment on Nature and described its evolutionary realities in a manner reminiscent of Jack London: "Long ago, when moose roamed in the forest at the mountain of the Two Rivers, otters had followed eels migrating from ponds and swamps to the seas. They had followed them into shallow waters; and one fierce old dog had run through the water so often that he swam, and later, in his great hunger, had put under his head to seize them so often that he dived. Other otters had imitated him. The moose are gone, and their bones lie under the sand in the soft coal which was the forest by the estuary, thousands of years ago. Yet otters have not been hunters in water long enough for the habit to become an instinct."

Williamson actually rewrote *Tarka* 17 times, "always and only for the sake of a greater truth."[2] Mere polishing for grace and expression or literary style did not interest him, and he strove always to illuminate a scene or incident with what he considered was authentic sunlight.

He also believed that European man could be spiritually healthy and alive to his destiny only by living in close accord with Nature. Near the end of *Tarka*, for instance, he delightfully describes how "a scarlet dragonfly whirred and darted over the willow snag, watched by a girl sitting on the bank. . . . Glancing round, she realized that she alone had seen the otter. She flushed, and hid her grey eyes with her lashes. Since childhood she had walked the Devon rivers with her father looking for flowers and the nests of birds, passing some rocks and trees as old friends, seeing a Spirit everywhere, gentle in thought to all her eyes beheld."

Williamson's sequel to *Tarka* was *Salar the Salmon*, which was also the result of many months of intimate research and observation of Nature in the English countryside. Then came The *Lone Swallow, The Peregrine's Saga, Life in a Devon Village*, and *A Clear Water Stream*, all of which, in the eyes of the English writer Naomi Lewis, displayed "a crystal intensity of observation and a compelling use of words, which exactly match the movement and life that he describes."

To Williamson himself, however, his Nature stories were not the most important part of his literary output. His greatest effort went into his two semi-autobiographical novel groups, the tetralogy collected as *The Flax of Dreams* , which occupied him for most of the 1920's, and the 15-volume *A Chronicle of Ancient Sunlight*, which began with *The Dark Lantern* in 1951 and ended with *The Gale of the World* in 1969.

Williamson's experiences during the First World War had politicized him for life. A significant catalyst in this development was the Christmas truce of 1914, when British and German frontline soldiers spontaneously left their trenches, abandoned the fighting, and openly greeted each other as brothers.

Williamson later spoke of an "incoherent sudden realization, after the fraternization of Christmas Day, that the whole war was based on lies." Another experience that consolidated this belief was when a German officer helped him remove a wounded British soldier who was draped over barbed wire on the front line. He was thus able to contrast his own wartime experiences with the vicious anti-German propaganda orchestrated by the British political establishment both during and after the war, and he was able to recognize the increasing moral bankruptcy of that establishment. In Williamson's view the fact that over half of the 338 Conservative Members of Parliament who dominated the 1918 governing coalition were company directors and financiers who had grown rich from war profits was morally wrong and detestable.

This recognition, in itself a reflection of an already highly developed sense of altruism, meant that Williamson could never be content with just isolating himself in the countryside. He had to act to try to change the world for the better. Perhaps not surprisingly he came to see in the idea of National Socialism a creed which not only represented his own philosophy of life, but which offered the chance of practical salvation for Western Civilization. He saw it as evolving directly from the almost religious transcendence which he, and thousands of soldiers of both sides, had experienced in the trenches of the First World War. This transcendence resulted in a determination that the "White Giants" of Britain and Germany would never go to war against each other again, and it rekindled a sense of racial kinship and unity of the Nordic peoples over and above separate class and national loyalties. [3]

Consequently, not only was Williamson one of the first of the "phoenix generation" to swear allegiance to Oswald Mosley and the British Union of Fascists, but he quickly came to believe that National Socialist Germany, under the leadership of Adolf Hitler, pointed the way forward for European man. Williamson identified closely with Hitler, "the great man across the Rhine whose life symbol is the happy child," seeing him as a light-bring-

[2] Eleanor Graham, introduction to the Penguin edition of *Tarka the Otter* (1985).

[3] Higginbottom, *Intellectuals and British Fascism*, p. 10, London (1992).

ing phoenix risen from the chaos of European civilization in order to bring a millennium of youth to the dying Western world. [4]

Williamson visited Germany in 1935 to attend the National Socialist Congress at Nuremberg and saw there the beginnings of the "land fit for heroes" which had been falsely promised the young men of Britain during the First World War by the government's war propagandists. He was very impressed by the fact that, while the British people continued to languish in poverty and mass unemployment, National Socialism had created work for seven million unemployed, abolished begging, freed the farmers from the mortgages which had strangled production, developed laws on conservation, and, most importantly, had developed in a short period of time a deep sense of racial community. [5]

Inspired to base their lives on a religious idea, Williamson believed that the German people had been reborn with a spiritual awareness and physical quality that he himself had long sought. Everywhere he saw "faces that looked to be breathing extra oxygen; people free from mental fear." [6]

Through the Hitler Youth movement, which brought back fond memories of his own time as a Boy Scout, he recognized "the former pallid leer of hopeless slum youth transformed into the suntan, the clear eye, the broad and easy rhythm of the poised young human being."

In Hitler's movement Williamson identified not only an idea consistent with Nature's higher purpose to create order out of chaos, but the physical encapsulation of a striving toward Godhood. Influenced by his own lifelong striving for perfection, Williamson believed that the National Socialists represented "a race that moves on the poles of mystic, sensual delight. Every gesture is a gesture from the blood, every expression a symbolic utterance. . . . Everything is of the blood, of the senses." [7]

Williamson always believed that any spiritual improvement could only take place as a result of a physical improvement, and, like his mentor Richard Jefferies, he was a firm advocate of race improvement through eugenics. He himself was eventually to father seven children, and he decried the increasing lack of racial quality in the mass of the White population. He urged that "the physical ideal must be kept steadily in view" and called for the enforcement of a discipline and system along the lines of ancient Sparta in order to realize it. [8]

In 1936 Williamson and his family moved to Norfolk, where he threw himself into a new life as a farmer, the first three years of which are described in *The Story of a Norfolk Farm* (1941). But with the Jews increasingly using England as a base from which to agitate for war against Germany, Williamson remained very active through his membership in the British Union of Fascists in promoting the idea of Anglo-German friendship. Until it was banned in 1940, Williamson wrote eight articles for the party newspaper *Action* and had 13 extracts reprinted from his book *The Patriot's Progress*. He called consistently for Hitler to be given "that amity he so deserved from England," so as to prevent another brothers' war that would see the victory only of Asiatic Bolshevism and the enslavement of Europe. On September 24, 1939, for instance, he wrote of his continuing conviction that Hitler was "determined to do and create what is right. He is fighting evil. He is fighting for the future."

Williamson viewed the declaration of war on Germany by Britain and France as a spiteful act of an alien system that was determined to destroy the prospect of a reborn and regenerated European youth. And his continued opposition to it led to his arrest and internment in June 1940, along with Mosley and hundreds of others. His subsequent release on parole was conditional upon his taking no further action to oppose the war. Silently, however, Williamson remained true to his convictions. Visiting London in January 1944, he observed with satisfaction that the ugliness and immorality represented by its financial and banking sector had been "relieved a little by a catharsis of high explosive" and somewhat "purified by fire."

National Socialism's wartime defeat, however, dealt Williamson a heavy blow. Decrying the death struggle of "the European cousin nations" he lamented that "the hopes that have animated or agitated my living during the past thirty years and four months are dead." [9]

Consequently, his first marriage broke up in 1947, and he returned to North Devon to live in the hilltop hut which he had bought in 1928 with the prize money from *Tarka*.

But it was not in Williamson's character to give up on what he knew to be true and right, and, as his most recent biographer makes clear, he never recanted his ideas about Hitler. [10]

On the contrary, he continued to publicly espouse what he believed, and he fervently contested the post-war historical record distorted by false Jewish propaganda—even though his effort resulted, as he realized it would, in his continued literary ostracism.

In *The Gale of the World*, the last book of his *Chronicle*, published in 1969, Williamson has his main character Phillip Maddison question the moral and legal validity of the Nuremberg Trials. Among other things, he muses why the Allied officers who ordered the mass fire bombing of Germany, and the Soviet generals who ordered the mass rape and mass murder during the battle for Berlin, were not on trial; and whether it would ever be learned that the art treasures found in German salt mines were put there purely to be out of the way of the

[4] Henry Williamson, *The Flax of Dreams*, London (1936), and *The Phoenix Generation*, London (1961).

[5] Henry Williamson, *A Solitary War*, London (1966).

[6] Higginbotham, *op. cit.*, p. 41-42.

[7] J.W. Blench: *Henry Williamson and the Romantic Appeal of Fascism*, Durham (1988).

[8] Henry Williamson, *The Children of Shallow Ford*, London (1939).

[9] Higginbotham, *op. cit.*, p. 49.

[10] Ann Williamson, *op. cit.*, p. 195

Allied bombing. He also questions the official view of the so called "Holocaust," stating his belief that rather than being the result of a mass extermination plan, the deaths in German concentration camps were actually caused by typhus brought about by the destruction of all public utility systems by Allied bombing.

In the book Williamson also reiterates his belief that Adolf Hitler was never the real enemy of Britain. And in one scene Phillip Maddison, in conversation with his girl friend Laura, questions whether it was Hitler's essential goodness and righteousness that was responsible for his downfall in the midst of evil and barbarity:

> Laura: "I have a photograph of Hitler with the last of his faithful boys outside the bunker in Berlin. He looks worn out, but he is so gentle and kind to those twelve- and thirteen-year-old boys."
>
> Phillip: "Too gentle and kind Laura.... Now the faithful will be hanged."

Williamson also remained loyal in the realm of political ideas and action. When Oswald Mosley had returned to public life in Britain in 1948 by launching the Union Movement, Williamson was one of the first to give his support for an idea which he had long espoused: the unity of Western man. Contributing an article to the first issue of the movement's magazine, *The European*, he called for the development of a new type of European man with a set of spiritual values that were in tune with himself and Nature.

Such positive and life-promoting thinking did not endear Williamson to the powers that be in the grey and increasingly decadent cultural climate of post-Second World War Britain. His books were ignored, and his artistic achievement remained unrecognized, with even the degrees committee at the university to which he was a benefactor twice vetoing a proposal to award him an honorary doctorate. The evidence suggests, in fact, that Williamson was subject to a prolonged campaign of literary ostracism by people inside the British establishment who believed he should be punished for his political opinions.

For Williamson, however, the machinations of trivial people in a trivial age were irrelevant; what was important was that he remained true in the eyes of posterity to himself, his ancestors, and the eternal truth which he recognized and lived by. In fact, as one observer described him during these later years, he remained a "lean, vibrant, almost quivering man with . . . blazing eyes, possessing an exceptional presence [and a] . . . continued outspoken admiration for Hitler . . . as a 'great and good man.'" [11]

Certainly, Williamson knew himself, and he knew what was necessary for Western man to find himself again and to fulfill his destiny. In *The Gale of the World* he cited Richard Jefferies to emphasize that higher knowledge by which he led his life and by which he was convinced future generations would have to lead their lives in order to attain the heights that Nature demanded of them: "All the experience of the greatest city in the world could not withhold me. I rejected it wholly. I stood bare-headed in the sun, in the presence of earth and air, in the presence of the immense forces of the Universe. I demand that which will make me more perfect now this hour."

Henry Williamson's artistic legacy must endure because, as one admirer pondered in his final years, his visionary spirit and striving "came close to holding the key to life itself." He died on August 13, 1977, aged 81. □

[11] Higginbotham, *op. cit.*, p.53.

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Politically aware Americans, accustomed to long-standing constitutional rights guaranteeing freedom of speech, may find it difficult to comprehend fully the level of government repression of Politically Incorrect thought and opinion which exists in the Federal Repubic of Germany, the largest European "democracy."

In November 1993 an American citizen, Fred Leuchter, was arrested and imprisoned in Germany solely because he had expressed an opinion based upon scientific and engineering research which contradicted the official German government line on the so called "Holocaust" of the Second World War. The American government uttered not one word of protest.

In August 1995 the same fate befell another American citizen, Hans Schmidt, who was arrested while visiting his 92-year-old mother and incarcerated in a German prison for more than five months because he had written things *in the United States* on the "Holocaust" which irritated the German government. Again the American authorities remained silent.

Then in August 1996 U.S. citizen Gerhard Lauck was sentenced to four years in prison by a court in Hamburg because his political activities had violated German law—even though these activities had been carried out entirely on American soil. Lauck had actually been arrested while visiting Denmark from his home in Nebraska the previous year and extradited at the request of the German authorities.

Not only did United States authorities take no action to protect the legal rights of its own citizens in these cases, but the evidence points to the collaboration of these authorities in helping to bring about their incarceration. This suggests a coordinated international campaign on the part of the so-called "Western democracies" to use the political and judicial system imposed upon Germany after 1945 as a basis for a system of "international law" designed specifically to serve the purposes of the New World Order by transcending existing national constitutions and curtailing nationalist activities.

Such a campaign already has made substantial progress across

GERHARD LAUCK

Europe, where the European Union recently incorporated German laws making Politically Incorrect statements about the "Holocaust" and "incitement to racial hatred" criminal offenses. Up until this point EU citizens, such as British historian David Irving, who were judged to have breached such laws, were banned from entering Germany on threat of imprisonment. Now the path is clear for a continent-wide enforcement which pays no heed to national borders or laws.

Actually, precedents already have been set in this area using powers conferred by the 1992 Maastricht Treaty of the European Union, which was a further substantial step toward destroying the separate national sovereignties of European countries. In May 1995 the German secret police conducted a series of raids on private houses throughout the Federal Republic aimed at patriots responsible for developing nationalist computer networks. One of the individuals on the list, however, was neither a German citizen nor a German resident. He was a Dutchman, Martyn Freling, who in addition to being a resident of the Netherlands is an elected official of the Rotterdam city council.

One Dutch daily newspaper, *Trouw*, in a report on December 22, 1995, reported that the raid on Freling's home, which took place in his absence, "was conducted at the request of German authorities." The report also claimed that Freling would have to answer charges concerning the matter at a series of special hearings presided over by a Dutch judge and two agents from the *Bundeskriminalamt* (BKA), the German equivalent of the FBI. In fact, Freling's case marked the beginning of full-scale, cross-border collaboration between German and Dutch authorities, which was confirmed in September 1996 when the secret police of both countries conducted further simultaneous raids on the homes of nationalists.

These events marked an intensification of German government pressure to extend its laws to the whole of Europe and to create a Europe-wide police force to clamp down on what it considers Politically Incorrect activities. This intention had been made clear in August 1994, when the Luxembourg authorities had been persuaded to arrest 180 German citizens who had crossed the border merely to take part in a memorial service for Rudolf Hess. Indeed, in January 1996 government spokesman Herbert Kempfler confirmed the government's desire for increased German police authority to carry out operations in foreign countries, on the basis that "it is often necessary to follow leads early on, and not just in the border countries of Germany."

Of course, while wanting to create a border-free Europe so as to make its own activities easier, the German government has been determined to restrict the cross-border activities of German patriots. Prominent German nationalists have been banned not just from

countries such as Poland and Russia, but also from European Union countries such as Britain. The German government also has undertaken concerted action to monitor the private lives of Politically Incorrect citizens. The intensity of these efforts is evidenced by the government's own statistics for court-approved wiretaps. In 1992 the figure was 2,499 wiretaps, and by 1994 it had risen to 4,000.

Such activities also have extended to the attempted disruption of perfectly legal computer networks, which provided German patriots with an important means of organizing themselves after various nationalist political parties were banned in 1992-3. This repression has included government restrictions on the use of the worldwide Internet. At the end of 1995, in the face of strong pressure from the Bonn regime, the U.S.-based firm CompuServe agreed to close off access to over 400 computer news groups in Germany. The covert purpose of this action was to set a precedent of Internet censorship of Politically Incorrect material, though government officials falsely claimed that the measures were necessary to limit the distribution of child pornography. Given the lenient treatment handed out to child molesters in modern-day Germany, however, such claims seem pure fabrication. One example of this leniency from 1995 was the case of an elementary school teacher who was found guilty of 69 counts of child molestation and was given a mere 3 years in jail—the same sentence that has been meted out to patriots who are caught giving the pre-1945 German salute.

On November 8, 1995, Meinholf Schönborn, chairman of the Nationalist Front (NF), was sentenced to two years and three months in prison because he was alleged to have continued to distribute political propaganda material after the NF had been declared "unconstitutional." After handing out two additional sentences of ten months each to two of Schönborn's colleagues, Judge Manfred Reichel justified the harsh sentences on the grounds that he was defending the "principles of free democracy."

The following day, the "principles of free democracy" were again put into effect when then National Democratic Party (NPD) leader Günther Deckert was arrested on "suspicion of inciting hatred." The basis of this action was Deckert's recently published account of his 1995 conviction for "Holocaust denial," which resulted in his being given a suspended prison sentence. Such a punishment had been considered much too lenient by the German media and political establishment, and there was a storm of protest, with even Chancel-

GERMAN POLICE in Worms search three patriots of more than 150 arrested following a peaceful memorial demonstration for Rudolf Hess on August 17, 1996. No Politically Incorrect demonstrations, speeches, literature distributions, or other public activities are permitted in Germany. The police regularly break up peaceful demonstrations, arrest people reported for expressing prohibited opinions, and raid the homes of suspected dissidents for banned books and other publications.

lor Helmut Kohl decrying it as "outrageous."

What really upset the German authorities was the evident objectivity and fairness of the presiding judge, Rainer Orlet, who stated in explaining his decision: "Let us not forget the fact that Germany, even today, fifty years after the end of the war, is still forced to meet the political, moral, and financial demands of the Jews, as a result of the persecution of the Jews, whereas the massive crimes committed by other peoples remain unpunished, at least according to the viewpoint expressed by the accused."

Consequently, an orchestrated campaign of government pressure was initiated in order to invalidate the sentence. Judge Orlet was smeared as being "mentally ill" and suspended from the bench. Then on December 15, 1995, Deckert's suspended sentence was overturned by a Karlsruhe court, and he was subsequently ordered to serve two years in prison. Deckert's book *The Günther Deckert Case* was merely a factual account of these events, but the state attorney declared that such a description in itself amounted to a denial of the "mass murder of Jews by the Nazis" and ordered his arrest. While awaiting trial on this new charge, Deckert was forced to begin serving his two-year sentence for "Holocaust denial."

This Orwellian behavior of the German political establishment and of German society in general increasingly reveals a deep-seated sense of insecurity. In 1995 a small booklet was published entitled *The Law vs. the Right* (*Recht gegen Rechts*) by the government-funded Youth Information Center of Munich. The 32-page manual offers explicit advice on how to identify and counter dangerous forms of thought crime and Politically Incorrect behavior. Such illegal activities, it asserts, could take place in a pub and amount to certain individuals singing the banned "Horst Wessel Lied," just one of the many patriotic songs banned in the Federal Republic of Germany. It advises people not to ignore it or walk away but to phone the police.

Friends in Germany: The National Democratic Party

The National Democratic Party (*Nationaldemokratische Partei Deutschlands*, or NPD) is Germany's oldest nationalist party and one of the few patriotic organizations not yet banned by the government. It was formed on November 28, 1964, by leading members of the disbanded *Deutsche Reichspartei* and several smaller patriotic groups. At that time the NPD was led by Adolf von Thadden, while other active members included the noted revisionist historian Udo Walendy, ex-Wehrmacht General Artur Wilhelm Schmitt, and rocket pioneer Dr. Hermann Oberth. Among those offering their early support and assistance was Britain's Fascist leader Sir Oswald Mosley. In a letter of December 16, 1964, to leading NPD member Wolfgang Frenz, Mosley wrote enthusiastically of his hopes for the new party, stressing that it is "of the greatest importance . . . to support the formation of a nationalist party for Europe."

The NPD grew rapidly during the 1960's, gaining elected representatives in seven West German provincial parliaments. Initially it was held together by a common commitment to German unification and an end to occupation by foreign armies. The party lacked a radical ideology, however, and this was highlighted when it lost most of its support to established conservative politicians who adopted some of the NPD's goals during the 1970's. At the end of that decade, therefore, the then chairman, Martin Mussgnug, began a restructuring which combined the dropping of much of the early conservative political rhetoric with an emphasis on the ideological education of members. Thereafter the party began concentrating upon building a strong organizational infrastructure, rather than upon short-term electioneering. Consequently, after the partial reunification of Germany in 1990, the NPD was able to gain considerable strength in the eastern part of the country: the former German Democratic Republic. In fact, the party's largest regional organization is currently in Leipzig.

Under Udo Voigt, who has headed the party since 1996, the NPD continues to pursue a revolutionary political course and seeks the active cooperation of serious, like-minded organizations worldwide. In September 1996 the NPD's youth organization sponsored a European Youth Congress attended by 400 German nationalists and representatives of racial nationalist organizations from across Europe and North America, with the National Alliance representing the United States.

Udo Voigt was born in the city of Viersen in 1952 and joined the German Air Force (*Bundesluftwaffe*) in 1972 after completing his professional training in airplane construction. He later completed his officership in the German Army (*Bundeswehr*) and continued his schooling at training centers in the United States and Greece. He left the *Bundeswehr* in 1984, having attained the rank of captain. In the following years he studied political science at the Ludwig-Maximilian University in Munich, receiving a degree in 1987.

Voigt joined the NPD in 1968, when he was 16 years old, and ten years later he was a branch leader in Freising. In 1982 he became a member of the NPD's leadership council in Bavaria, and two years after that joined the party's national leadership board. In 1984 Voigt was appointed as head of the NPD's education center at Iseo in northern Italy, where his seminars helped to educate the current party leadership. The same year he was given control of security matters, schooling members of the NPD security troop at the regional and national levels.

In 1986 Voigt became part of the *Parteipräsidium*, the NPD chair-

Other scenarios outlined for informing the police include overhearing someone shouting *"Sieg Heil,"* which would bring about an 18-month prison sentence for the culprit. Advice is also given to observe whether acquaintances end their letters with the complimentary close "with German greetings" (*mit deutschen Grüss*). If so, the writer might be harboring unconstitutional nationalist sentiment and might be liable to a three-year prison term. Even the local flea market, which may at first glance appear quite harmless, could in reality be a virulent breeding ground for "fascists" buying and selling World War Two memorabilia. When in doubt as to the legality of such a situation, the recommendation is a phone call to the police.

The booklet states that a vigilant citizen must be especially on guard against patriots who publicly hand out leaflets. The advice given is to phone the police and then give them a copy of the flyer when they arrive. Even if the distributor has left by this time, "the state attorney will take care of him," because in Germany it is illegal for the publisher's address not to be printed on the leaflet. Regardless of the nature of the material, a leaflet with no address will bring the distributor a one-year jail sentence: "Even if a fascist flyer contains no illegal content, but the address is missing, at least [we] can get him because of that."

What is most revealing about this booklet is that it is now being officially sponsored by the German government. At the end of 1995 it was republished at the initiative of Peter Caesar, minister of justice in the state of Rheinland-Pfalz, and distributed throughout the German public school system. In his introduction to the new edition, Caesar explained his motivation with unconscious irony: "Every one of us is hereby called upon to do his part to insure that the climate of freedom and tolerance which has shaped the Federal Republic for the past 40 years not be destroyed."

man's advisory committee, and in 1992 was elected NPD chairman for Bavaria. In 1995 he became vice-chairman of the party and in 1996 was elected chairman of the NPD.

Like his predecessor as NPD chairman, Günther Deckert, Voigt is being hounded by the German government because of his political views. He is currently the subject of police investigation for alleged "defamation of the state and its symbols," which is a criminal offense under the current German regime. His offense was a statement he made at the NPD party congress on May 1, 1996. Voigt compared German democracy with the Communist system in the former German Democratic Republic in its suppression of nationalist political activity across Germany: "We live once again in a police state in which we have no right of freedom of speech. . . . Those who criminalize people for voicing their opinions are themselves criminals."

Interview with Udo Voigt

The following interview with NPD Chairman Udo Voigt was given to National Alliance member Wolfgang Keller for *National Vanguard* on August 9, 1996.

NV: Mr. Voigt, could you tell us something about the current state of freedom of speech and freedom of the press in the Federal Republic of Germany?

UDO VOIGT

Voigt: First of all, I must make clear that I am giving this interview in a land in which there is no law which explicitly guarantees the right to freely express one's opinions. For this reason *National Vanguard* readers would be advised to read between the lines. Individuals uttering forbidden statements, including statements made in foreign countries, may face criminal charges in Germany. Subjects which are *absolutely* taboo include the so called "Holocaust," the Third Reich, and the question of alleged "German guilt" for World War Two. We do not live in a democratic, constitutional state, as claimed by Germany's current government, but rather in a police state. The "Office For The Defense of The Constitution" (*Verfassungsschutz*) carefully checks statements which are made publicly and decides which opinions are "democratic" and which are "anti-constitutional."

Regarding "freedom of the press" in modern Germany, I must say the following: The major media (newspapers, television, and radio) regularly boycott events organized by the NPD. The established journalists are either direct or indirect products of post-war "re-education."

NV: How would you envision a Germany under NPD leadership?

Voigt: I would say that there are four major points regarding our vision of a future Germany: First, politicians will do their utmost to serve the people, rather than to be served by them; second, Germany will honorably take her place among the world's nations *as an equal partner* and will no longer tolerate the blackmail methods used by her enemies because of "the past"; third, there will be a new economic as well as a new social order, which will ensure an honored place for the German family and which will give financial support to young Germans in order to enable them to raise children—the

This "climate of freedom and tolerance" which is so representative of the Federal Republic of Germany has certainly been displayed in recent years. Some of the many examples include 84-year-old Otto-Ernst Remer, who was sentenced to 22 months in prison in 1992 for questioning Second World War atrocity allegations. He was forced to seek political asylum in Spain. Another 84-year-old, Tiudar Rudolph, was imprisoned under the same laws. Germar Rudolph is a young German chemist formerly with the prestigious Max Planck Institute who, as a result of his own scientific research, cast doubt on the "gas chamber" claims of Auschwitz. He lost his job and his chance to complete his doctorate, was indicted for "defaming the dead," and was compelled to take up sanctuary in Spain.

Other recent examples of the German government's "freedom and tolerance" include fining 85-year-old Franz Ruby $4,000 because he publicly stated that Germany should remain populated by Germans, and sending 22-year-old Marcus Privenau to jail for three months for using adhesive stickers to rename a street sign "Rudolf Hess Platz." In February 1996 a young nationalist leader, Christian Worch, of Hamburg, received a two-and-a-half-year prison term for "leading a banned organization": a spurious charge that has become a favorite with the government, along with "Holocaust denial," for persecuting German patriots.

The spiteful degradation which free-thinking Germans, old and young, suffer under the current government regime, was most noticeably highlighted in 1995 by 75-year-old Reinhold Elstner. Mr. Elstner could take no more of the hypocrisy and lies promoted by his country's politicians during the so-called "liberation" festivities which celebrated his nation's Second World War defeat. Consequently, on the steps of the Feldherrnhalle in Munich, Germany's monument to its martyrs and heroes, he took his own life by dousing himself with gasoline and setting himself alight

most precious resource of our people; and fourth, aliens (*Ausländer*) will be welcomed as guests, but should live and work in their own countries.

NV: How do you see Germany cooperating with other countries in the future?

Voigt: Needless to say, the persisting roles of "victor" and "vanquished" will be finally cast aside. We would view the formation of a worldwide confederation of nationalists as a step in the right direction. We currently enjoy friendly relations with the Ukrainian National Party (UNA), which has 25 representatives in [the Ukrainian] parliament. We are also on good terms with Spanish nationalists. Recently we have been collaborating successfully with the U.S.- based National Alliance.

NV: Could you tell us something about the general membership of the NPD? How many members do you have, and what sort of people join the NPD?

Voigt: The *Verfassungsschutz* has estimated that we have approximately 6,000 members nationwide. This estimate is roughly accurate. Demographically speaking, the NPD is a party of grandparents and grandchildren. What I mean by this is that the generation in the middle is noticeably missing. This missing generation is the one that was "reeducated" and which has become materialistic as a result of the economic prosperity of the 1950s.

NV: Would you describe the National Democratic Party as the political successor of the National Socialist German Workers' Party (*Nationalsozialistische Deutsche Arbeiterpartei*, or NSDAP) in Germany?

Voigt: No. The NSDAP was tailor-made for Adolf Hitler and Germany's post-World War One political situation. It was also representative of a *Zeitgeist* which no longer exists in this country.

NV: This being the case, please explain to our readers the *Weltanschauung* of the NPD.

Voigt: I would describe the NPD as the *only* party in Germany which *has* a *Weltanschauung*. The NPD acknowledges the laws of Nature, of which man is a part. This is the main point that separates NPD philosophy from the destructive philosophies of liberalism and Communism. The NPD also acknowledges the natural law of the inequality of human beings. Our beliefs are in clear opposition to the position taken by the established parties. We see man as a product of his genetic inheritance: a product which is only partly influenced by his upbringing and other social factors. We base some of our policy on the research of modern sociologists such as Konrad Lorenz and Irenäus Eibl-Eibesfeldt.

NV: How realistic are the NPD's chances of realizing its political goals through the electoral process?

Voigt: The NPD has not given up its aspirations of rising to political power. It will be only a matter of time until we are finally able to break the media conspiracy of silence. Similarly, it will only be a matter of time until economic decline leads to the ultimate decline of the system itself. We believe that this particular situation might arrive much sooner than many people realize. For example, who believed in 1988 that the Berlin Wall would soon be no more?

NV: To what degree is the NPD's political outlook a continuation of the pre-1945 German political traditions.

Voigt: In the realm of politics and economics, the NPD sees the "national" and "social" questions respectively as being inseparably intertwined. In fact, we see this unity as the only ray of hope for the many peoples who inhabit this planet. National Socialism achieved in Germany more than all the Communist states achieved in 70 years. But Germany lost the war, and her current masters have made every form of national resistance to their tyranny illegal. It should also be said that the NPD is the only currently legal political party which has stated clearly: Our fathers were *not* criminals. □

as a symbolic protest against the degradation of his people.

Later a letter was found which explained Elstner's motivation: "Fifty years of unrelenting smear campaigns and the demonization of an entire people are enough. Fifty years of incessant insults hurled at war veterans are enough. At the age of 75, not much is left for me to do, but perhaps through my act of self-immolation I can give a clarion call and set one visible example of reflection. If even one German wakes up and finds his way back to the truth, my self-sacrifice will not have been in vain."

Throughout history, such acts of martyrdom in the face of blatant injustice and tyranny have laid the seeds for political revolution, and Reinhold Elstner's act of altruistic sacrifice suggests that the Federal Republic of Germany is beginning to live on borrowed time. A society that forces a 75-year-old man to commit an act of symbolic self-immolation is a society whose moral legitimacy is crumbling fast, a society that is fundamentally sick and degenerate. In fact, not just the German political establishment but the whole culture of modern German society is based upon an unnatural and completely artificial guilt-complex that has corrupted the minds of many Germans to an almost ludicrous degree.

This reality was highlighted in January 1996 in the wake of the deaths of ten so-called "asylum seekers" in a fire in a Lübeck hostel. Almost immediately, without any evidence, there developed what appeared to be a coordinated media and government propaganda campaign designed to lay the blame for the fire at the feet of German "neo-Nazis." Lübeck's Black residents were encouraged to take to the streets, supported by a motley crew of politicians, clergymen, and "anti-fascists." President Roman Herzog exclaimed melodramatically that "if it turns out that this was really an arson attack, then my patience is finally at an end."

The theatrics reached their height as the teary-eyed mayor of Lübeck, Peter Bouteiller, appeared before television cameras calling for civil disobedience in defiance of the "in-

PAMPHLET distributed to German schoolchildren urges them to inform on anyone overheard making a Politically Incorrect statement.

humane" living conditions supposedly experienced by asylum seekers. And the theatrics continued at a later public meeting when "the weeping mayor" demanded that asylum seekers no longer be required to live in state-run houses; he also encouraged private German citizens to defy the government by harboring illegal foreigners. Taking their cue from their political leaders, "anti-fascist" thugs then launched a violent attack with flare guns and rocks on one of that city's traditionalist fraternities (*Burschenschaften*), justifying their action on the grounds that its members were "spiritual arsonists."

In fact, the whole performance was one big charade which merely confirmed the underlying unnaturalness and degeneracy of German society. Although four German youths were arrested on suspicion of the arson attack, they were soon released through lack of evidence. The bubble finally was burst when, after declaring a complete news blackout concerning the fire, police officials admitted that they had in their custody a man who had confessed to the arson: Safwan Eid, a Lebanese asylum seeker who had lived in the Lübeck hostel. It subsequently emerged that Eid had confessed his responsibility to a member of the Red Cross medical team, Jens Leonhardt, who had helped treat some of the victims of the fire on the way to the hospital. The Lebanese admitted that the cause of his action was a feud with other asylum seekers in the hostel.

Even this fact did not deflect the vast majority of the controlled media from continuing its nauseating defamation of the German nation. The arch-liberal weekly *Die Zeit* even went so far as to voice its sympathy for the arsonist, implying that Germany in a collective sense was still somehow to blame for the deaths: "Is Germany's asylum policy driving foreigners to desperation?" it asked rhetorically on January 26. The likelihood that *Die Zeit* would have expressed a similar understanding for a suspected German arsonist who was driven to desperation by his country's asylum policy is more than remote.

The extent of the self-hate afflicting modern German society was confirmed in an article in the Christian weekly paper *Das Sonntagsblatt* on January 26, 1996. Remarkably, it took a Negro correspondent from the African nation of Togo, Christian Kodozo Ayivi, to point out the spiritual sickness corrupting the German people. Under the heading "Germans and Africans continue to remain strangers," Ayivi wrote that the groundless accusations and insults hurled at Lübeck's White residents by Africans as a result of the arson attack actually had their origins in the collective guilt-complex ("Sippenhaft") displayed by many Germans.

He describes an encounter with a German couple, Marlene and Jens, who, suffering from a very acute case of "Sippenhaft," had sought out some Africans in order to apologize and express their shame at being German. Instead of having their liberal consciences appeased, however, they had the horrifying experience of hearing an African woman angrily telling a French journalist that all Germans were racists, while another African called Jens a "fascist." The outbursts apparently left the pathetic Marlene and Jens with a feeling of helplessness: "That is the very reason why we went there, to show our solidarity with the victims, and show that (we) really

aren't that way," whined the lamentable Marlene.

Such spiritual degradation, promoted by the controlled media and the controlled political system, threatens to have devastating biological repercussions. Germany now has the highest Third World immigration rate in Europe. Between 1985 and 1994 more "asylum seekers" entered the country than all other European Union countries combined. In many of the larger cities, young Germans are outnumbered by young, non-White foreigners. In Frankfurt alone, the student population, from elementary school up to the university level, is now 70 per cent foreign.

Alongside Vietnamese black-market cigarette vendors and Turkish fast-food stands, Black businesses are sprouting up in many German cities catering to a Black clientele. The "African Consciousness Movement" has headquarters in Bremen, and the African magazine *Invisible*, available at newsstands throughout the country, urges the creation of a common African front in Germany and Europe based on the "gospel" of Black Nationalism.

Thousands of Jews, moreover, are being encouraged by the German government to settle in Germany from Russia, Ukraine, and Kazakhstan. Described cryptically in the press as "contingent refugees" in need of humanitarian assistance, these Jews are guaranteed unlimited residence and work permits, welfare benefits, and free German language courses. According to *Der Spiegel* in 1995, since the Soviet Jews began entering Germany, the German Jewish population has doubled its numbers to 50,000.

Not surprisingly, German politicians are bending over backwards to encourage this process and cater to Jewish demands. In November 1995 Bavarian Minister-President Edmund Stoiber held a joint press conference with Bavaria's head Jew Simon Snopkowski announcing plans for a far-reaching "contract" between the Bavarian state and its Jewish community. The arrangement turned out to be a financial commitment on the part of the Bavarian state government to provide the Jewish community with a yearly grant of 2.7 million marks. And some hint of what part of the money would be used for was given by Snopkowski, who noted with satisfaction that of recent Jewish arrivals to Germany, 3,000 have already settled in Bavaria, "with an additional 10,000 on the way."

In fact, Jewish political influence in Germany is increasing at a remarkable rate, considering the complaints about Germany still coming from Jews. The leader of Germany's Central Jewish Committee, Ignatz Bubis, is also a highly vocal member of the Liberal Party (FDP), and his political influence extends across the political spectrum. In 1995, for example, he led a delegation of Green Party officials to Israel as an attempt to counteract any possible sympathy for the Palestinians in the party.

Another influential Jew is Michel Friedman, born in Paris in 1956 to Jewish immigrants from Poland. Besides being a senior official of the Central Jewish Committee, Friedman is a member of the leadership board of the governing Christian Democratic Party (CDU). He has worked consistently to deprive individual German nationalists of their civil rights granted in Article 18 of the Constitition. This method, he believes, is much more convenient than the complicated procedure of banning "rightist" organizations.

Friedman's aims and influence were highlighted in February 1995, when two young Germans were cleared by a Hamburg court of inciting public disorder by publicly declaring that Steven Spielberg's film *Schindler's List* won Oscars for "keeping the Auschwitz myth alive." His response was to launch a public campaign attacking the judgment, alleging that such rulings encouraged those people who "want to bring inhumanity, discrimination, racism, and anti-Semitism to the fore." Not surprisingly, German government officials were soon dancing to the Jew's tune. Horst Eylmann, the head of the Bonn parliament's legal committee and a fellow member of Friedman's CDU, issued a public statement asserting that the Hamburg court ruling would have to be overturned by a higher court.

Such blatant injustice from so alien a system is helping to generate a potentially explosive situation in Germany. This is exacerbated by growing social discontent caused by unprecedented levels of unemployment and increasing economic stagnation. Government authorities estimate approximately 50,000 "right-wing extremists" in Germany, and in 1993 they began openly speculating about the possible beginnings of organized armed resistance "on the right." The banning of nationalist political groups was seen as having encouraged the development of small, tightly organized "cells," which were better coordinated and more secure.

In fact, what the German authorities are most concerned about is the development of new types of nationalist leaders who understand the realities of the situation developing around them and who have the capacity to develop appropriate organizational forms in response. In recognition of this, certain German politicians are now pressing for even greater repressive powers to combat them. Brandenburg's Minister of the Interior, Alwin Ziel, believes that Germany should copy Austrian laws, which are even broader and more far-reaching, in banning all forms of "National Socialist-related activities." In the past few years several leading Austrian patriots, such as Gottfried Küssell, have received vicious jail terms of up to 15 years merely for advocating a National Socialist form of government in their country.

Such behavior merely confirms the underlying instability of German "democracy." It shows a system which has little confidence in itself and which lacks moral legitimacy. Like a cornered rat which realizes that its time is running out, the German government is becoming more vicious, more hysterical, and more unrestrained with each passing year. But a system based upon so many lies, so many injustices, and so much illegitimate repression cannot and will not last. As the German nationalist Günther Deckert poignantly commented in regard to his outrageous treatment at the hands of the German authorities: "This is a country that is in fear, that is uncertain of its democratic foundations." □

Brief Commentary

Playing It Safe

The president of New York's Colgate University, Dr. George B. Cutten, gave an address to the Canadian Society of New York, the highlights of which were reported without editorial comment in the *New York Times* under the headline "Colgate's Head Asserts Melting Pot U.S. Doom: Declares America Rushing Madly on to Race Suicide and End of Our Civilization." The text of the *New York Times* article follows:

"The great fallacy of the melting pot has been," [Dr. Cutten] . . . said, "that we thought environment played so much larger a part in life than heredity, and if we could only get people here and surround them with the proper environment, it mattered not who they were; they would become intellectual, cultured, and moral according to our standard. Experience has proved the fallacy of such a supposition.

"What this thought of 'democracy,' 'equality,' and the 'melting pot' has accomplished is to permit persons of different races and intellectuality to marry and deteriorate our stock at an alarming rate. Not only philanthropy but modern medicine is deteriorating the stock, for by this means is inferior stock kept alive.

"We must either build up from our own resources and conserve our race power, or else we must admit only such immigrants as shall strengthen and not weaken our race, or both. The danger which the 'melting pot' brings the nation is the breeding out of the higher divisions of the white race and the breeding in of the lower divisions."

A nation's strength is tested, he said, not by numbers but by the proportion of people of ability which it contains. "The whole advancement of the world has depended upon the ability of a comparatively few great minds, and these can only be obtained by breeding them," he continued. "A pint can never be educated to hold more than a pint. It may be put in an environment where it will be more useful, but never will develop more capacity. Mental superiority is much more recent than physical and much more unstable; high intelligence is a recent trait and is comparatively rare. We have spent more effort to keep the race stupid than to make it intelligent, and now we are dissipating what intelligence we have."

Be assured that this *New York Times* report is no hoax. The president of a prestigious American school, Colgate University, actually gave the speech attributed to him here, and the *New York Times* simply reported it without denouncing him as a "hater" or a "neo-Nazi" or a "racist." The date of the report, however, was May 14, 1923.

What a difference 74 years makes in the life of a nation and a race! In 1923 George Cutten's views were shared by a majority of learned men in America, and the takeover of the *New York Times* by the Jews was still recent enough that its editor thought it wise not to attack those views openly and directly. But in 1923 the democrats, the egalitarians, and the melting-pot enthusiasts were crawling out from under their rocks and also were active giving speeches, delivering sermons, putting up stealth candidates for public office, and organizing liberal/leftist clubs on America's campuses—and receiving much warmer and more enthusiastic reports in the *New York Times* than Dr. Cutten. And gradually, ever so gradually, the *New York Times* became bolder and more open, while the men who should have been saying, forcefully and loudly and repeatedly, the things Cutten said opted instead in favor of playing it safe and not getting on the wrong side of this increasingly powerful newspaper.

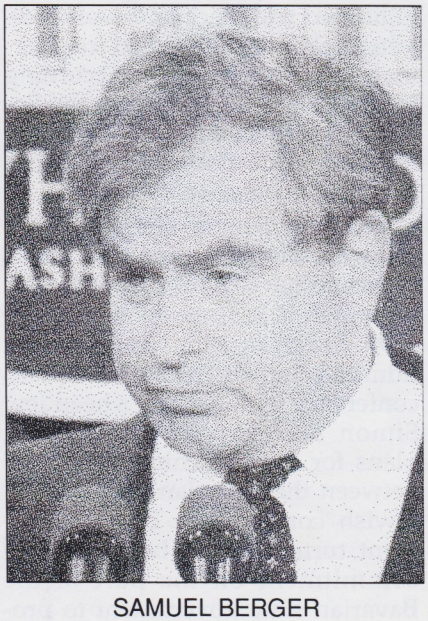
And so here we are today—which proves once again that all that is necessary for the triumph of evil is that good men do nothing. □

The Clinton War Cabinet

The appointments to the second-term Clinton cabinet—especially to the key national-security posts—have shocked even the most cynical observers, but few dare make a public show of their shock. Clinton's totally Jewish national-security team—Madeleine Albright (the Catholic/Episcopalian who claims that the recent discovery of her Jewishness came as a complete surprise to her) as secretary of state, William Cohen (who says he's not really a Jew because his *bar mitzvah* didn't go according to schedule) as secretary of defense, and Samuel Berger (who makes no excuses for his Jewishness) as chief of the National Security Council—puts America in a precarious position indeed and makes U.S. involvement in another major war in the Middle East during the next four years far more likely.

MADELEINE ALBRIGHT

These are not just three key bureaucrats who happen to be Jewish: they are three Jews who would not hesitate to start a war—including a nuclear war—or to damage America's own interests irretrievably in order to protect Jewish interests anywhere on the planet. Consider the most important of the three, Madeleine Albright, Clinton's



SAMUEL BERGER

choice for secretary of state. When she was Clinton's ambassador to the United Nations during his first term, she gained the reputation of being more hawkish than anyone in the Pentagon. She complained that America had a powerful military establishment but was not using it enough. She was in favor of military intervention to keep other countries in line with UN policies in several instances where military leaders were opposed to intervention.

During an interview on the CBS program *60 Minutes* in May 1996 she was told that an estimated 500,000 Iraqi children had died as a consequence of the UN embargo which prevented Iraq from buying food and medical supplies. She sneeringly replied that that was a price worth paying to keep Saddam Hussein under control. One can imagine what a different reaction she would have had if the embargo were against Israel—a far greater threat to peace in the Middle East than Iraq—and 500,000 Jewish children had died! □

Shakespeare vs. Democracy

When Georgetown University, the prestigious Jesuit school in Washington, D.C., decided recently that its English literature majors no longer had to study Shakespeare, a raw nerve was struck in some Georgetown alumni, and they made enough of a fuss about this step toward barbarism to gain some media coverage. Actually, however, Georgetown was just following a national trend. A survey conducted by the alumni discovered that two-thirds of America's major universities already had taken similar steps.

In place of Shakespeare most universities are substituting courses in pop-culture—comic books, check-out-stand tabloids, rap ditties, advertising jingles—or trashy pseudo-literature by Jewish novelists of the Saul Bellow/Norman Mailer/Philip Roth ilk, with the pretentious scribblings of Maya Angelou and other non-Whites thrown in for good measure. Georgetown now offers an English literature course on "The Gangster Film," while Duke University has substituted "Melodrama and Soap Opera" for Shakespeare. Dartmouth

DEAD WHITE EUROPEAN MALE

College no longer requires the study of Shakespeare but offers "20th-Century American Boxing Fiction and Film" instead.

The excuse offered by most of the universities for their changes in the English literature curriculum is that they're just giving the students what they want. There is some truth in that: students raised on television and permissiveness all too often opt for the trendy and the trivial and shun anything which might be demanding. In the democratic environment which prevails at most universities, Shakespeare just doesn't get enough votes to compete.

There is another reason for easing Shakespeare and other dead, White, European males—or "dwems," as they're contemptuously referred to in the ranks of the Politically Correct—out the door: they are dangerously racist and sexist, not to mention homophobic and anti-Semitic. The study of literature, like history, can lead students to all sorts of Politically Incorrect conclusions if it is not carefully controlled. Who can read the *Iliad* without feeling a *connection* to those ancient people and events? Who cannot be moved by the same spirit that moved Homer? And that is a spirit which has nothing to do with the sickly spirit of democracy and equality.

And then there's Shakespeare: there was never a man who observed the human condition with truer eye. He stripped away every pretense and showed us as we are, the good and the bad—but hardly equal!

The real danger in literature—*real* literature—for the democrats and the egalitarians is that it helps us to understand ourselves and to place ourselves in the context of our people. It expands our horizons and enables us to see the big picture. It gives us ideals and models, and those ideals, in *our* literature, are not egalitarian ideals, nor are the models Politically Correct. To the people who run our universities these days, heroes are dangerous; they much prefer the safe anti-heroes of the Jewish novelists. When you are trying to prepare students to be rootless, cosmopolitan citizens of the New World Order, you certainly don't want them coming into contact with the undemocratic spirit of Homer or Shakespeare. □

Feinstein Says No Vests

Senator Dianne Feinstein (D-CA) is pushing a bill she wrote, the Federal Gang Violence Act, in order to make our streets safer, she says. One of the provisions of her bill would make it illegal to wear a bulletproof vest.

For whom will that make the streets safer? One can only suspect that this viciously anti-Second Amendment Jewess doesn't want law-abiding citizens to be able to protect themselves. That also seems to be the motive behind laws in many states banning the carrying of teargas cannisters by citizens, for example.

There is a mind-set in the anti-gun crowd that is hostile to any form of self-defense beyond dialing 911. They don't trust people who would rather defend themselves

DIANNE FEINSTEIN

than call for the police. Self-reliant people make them nervous. It is this same mind-set which leads to the prosecution of citizens who shoot burglars in their homes or otherwise use "excessive force" in protecting themselves or their property. □

Race Relations

Much of what has been taught in the area of "Black history" during the past few years was nutty enough already—claims that virtually all of the historic personages who lived on the African continent, including the great Carthaginian general Hannibal and the Greek queen of Egypt, Cleopatra, were Negroes, for example—but new courses in "Black history" are reaching unprecedented heights of absurdity. A curriculum called "African-American Baseline Essays" has provided the basis for many of these new courses, which have become especially popular at largely Black schools, where the concept of Afrocentrism has been embraced warmly. Unfortunately, however, Afrocentric nonsense also is being taught to White children in some of the trendier suburban schools, especially during February, which has been designated "Black History Month" by the education bureaucrats in Washington.

According to the Afrocentrists, not only were the Egyptians and Phoenicians (Hannibal's Carthage was a Phoenician colony) Black—as also were Greeks and members of other ethnic groups who lived in northern Africa, such as the fourth century B.C. Greek geometer Euclid, who lived in Alexandria—but every philosophical, scientific, and technological development in Western Civilization was "stolen" from Black Africans, who developed it first. Even the airplane: according to the Afrocentrists, Black Egyptians were using airplanes to fly around the pyramids for business and pleasure, until European savages came barging in and enslaved the Black inventors and stole their ideas.

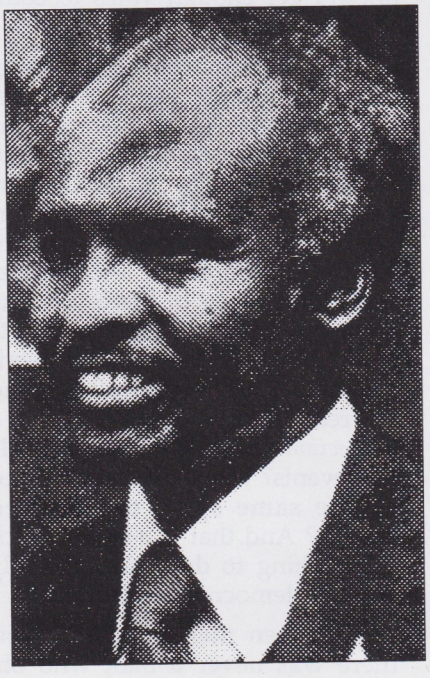
Not surprisingly, many of the school officials of Washington, DC, where 95 per cent of the students are Black, look with favor on Afrocentrism. Last December the *Washington Times* sent one of its reporters, 28-year-old Susan Ferrechio, who is White, to the Marcus Garvey School, a Washington school with an especially ambitious Afrocentric program, to gather information for a news story.

The school's principal, "Mama" Anigbo, became incensed when Ms. Ferrechio could not stop herself from smiling at one of the wilder "Black history" fantasies being taught in a class, and she assailed the White reporter, first with angry words and then with her fists. The Black students joined the assault on Ms. Ferrechio, kicking and punching her. As she fled in terror, the students yelled after her, "Get yo' White ass outa here."

A Federal grand jury is investigating the matter and making noises about charging someone with a "hate crime." Since the chance of getting a jury of Blacks in Washington to convict "Mama" Anigbo of a "hate crime" for punching a White reporter is nil, the Federal prosecutor's office could make better use of its time by seeking an indictment of Ms. Ferrechio on a charge of "face crime" for smiling in a Politically Incorrect context. □

Fruits of Democracy

Zimbabwe's first Black president has been accused of raping a young male police officer.



PRESIDENT BANANA

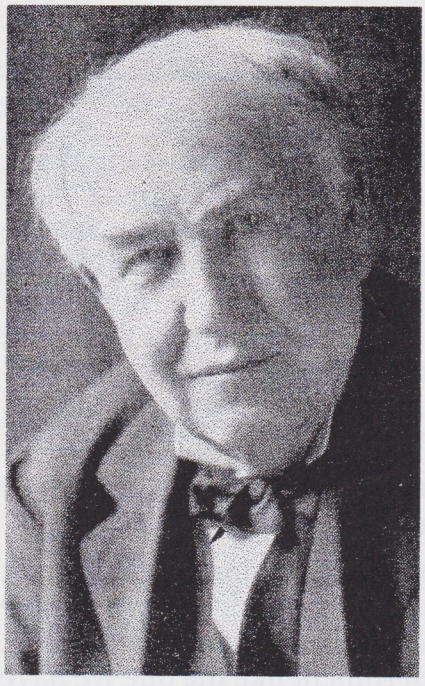
When Rhodesia, at the time one of only two civilized countries in sub-Saharan Africa, was pressured by the West to subject itself to democratic rule in 1980, the country got its first Black government. The country's name was changed to "Zimbabwe," Black terrorist leader Robert Mugabe became the country's strongman, and civilization went out the window. Prime Minister for Life Mugabe then appointed one of his supporters, the Reverend Canaan Banana (*sic*), a Methodist minister, to the office of president. President Banana held the office for seven years, until Mugabe arranged to have the constitution changed in 1987 so that he could be both prime minister and president. Banana is now a professor of theology at the University of Zimbabwe.

In February 1997 a Zimbabwean policeman, Jefta Dube, testified in a court in Harare that he had been sodomized repeatedly by President Banana and the president's cronies a decade earlier, when he had been assigned as a guard at the presidential palace. Dube related to the court how he had been drugged and then raped. He woke up one morning in the president's office, minus his pants, and found Banana leaning over him and leering. "We helped ourselves," Banana told him. After that the abuse continued through threats, with Banana telling Dube that in Zimbabwe, "I am the final court of appeal."

Before White Americans smirk too much over this example of democracy at work in Africa, they should reflect on the fact, presently demonstrated in their own country, that democracy can bestow presidential authority on a degenerate or a criminal even without a majority of Black voters. □

Oi, Veh!

Israel's Postal Authority has a real headache. Postal officials had planned to release a new 2-shekel stamp featuring American inventor Thomas Edison at the Hong Kong 97 Stamp Exhibition. Everything was ready to go when an American Jew, Ken Lawrence, a vice-president of the American Philatelic Society, learned of the new Edison stamp



THOMAS EDISON (1931)

and informed the Israelis that Edison was an anti-Semite.

Researchers at the *Jerusalem Post* looked into the matter and decided that Lawrence was correct in his assessment of Edison. They turned up an instance where Edison had hired a man one day and then fired him the next when he discovered that his new employee was a Jew. They also turned up an article in Henry Ford's newspaper, the *Dearborn Independent*, quoting Edison in a 1914 statement blaming the outbreak of the First World War on Jewish machinations. Apparently Edison also expressed a less-than-worshipful attitude toward Jews in a number of letters he wrote to his close friend Ford and to the editor of the *Dearborn Independent*, E.G. Liebold. Finally, they discovered that a portion of Edison's fortune had been bequeathed, through a grandniece, Jean Edison-Farrel, to a nest of "Holocaust deniers," the California-based Institute for Historic Review.

These revelations put the Postal Authority in a turmoil. Officials bemoaned the fact that Edison was only the fifth *goy* chosen for an Israeli stamp in the 49 years of Israel's existence, and he turned out to be an anti-Semite. Oi, veh! Whom can you trust?

Hey! How about a 30-shekel stamp with Bill Clinton? But wait a minute: with his trousers up or down? □

Freud's Heirs

As American society continues to unravel, more and more individual men and women are becoming mentally unravelled at the same time. Some of these unravelled folks take to drink, and others take guns to their places of employment and "get even" with the world by shooting three or four fellow employees who had been getting on their nerves. Shootings in the workplace have become a major occupational hazard in the United States during the last quarter of the 20th century.

This is a real boon for practitioners of the psychiatry racket, who have more unravelled clients than they can take money from these days. They also hire themselves out as consultants to worried employers, who would like to be able to spot an unravelled employee before he opens fire. One of these psychiatric consultants is a nice Jewish boy named Martin Blinder, who collects most of his fees in San Francisco and Honolulu. Dr. Blinder has prepared a "psychological profile" of likely workplace shooters, and he was kind enough to share this profile with all of us in an article he wrote for the February 11, 1997, issue of the *Wall Street Journal*. According to Dr. Blinder:

> The dramatic increase in workplace murder has given psychiatrists enough data to build a psychological profile, by which management can identify well in advance those employees most likely to engage in lethal acts of revenge. Any 10 or more of the following traits together are reason for considerable concern:
>
> • First and foremost, the homicide-prone worker is profoundly narcissistic, exhibiting an overweening sense of entitlement and a predilection for depreciating others—a cover for a profound feeling of powerlessness. These individuals hold themselves out as superior and may be inclined to such pronouncements as "Where do you get off criticizing me?" or "How dare you reject [or fire] me?"
>
> • They have what co-workers describe as "sour personalities": nothing pleases them.
>
> • They interpret everyday events in an idiosyncratic and pernicious way, are repeatedly offended by "slights," and are convinced that they are surrounded by "enemies."
>
> • Accordingly, they are perpetual "victims" of "injustice."
>
> • They are controlling and demanding and often act obsessively toward a co-worker or supervisor—behavior that persists despite counseling, admonitions, or appeals to reason.
>
> • They tend to make co-workers uncomfortable, even anxious.
>
> • They are devotees of conspiracy theories.
>
> • They are prone to multiple gun ownership and exhibit excessive interest in paramilitary groups, law enforcement, survivalist organizations, fascist history, etc.
>
> • In their minds, mistakes are always someone else's fault.
>
> • As a consequence, they file one grievance after another. Formal employment may become subordinate to their career of litigation. And they have drawers and boxes full of legal documents, which they are convinced prove their position.
>
> • Though not every complaint reaches the threshold of litigation, they daily make mountains out of molehills.
>
> • They harbor persistent and inappropriate anger. Often they express great interest in and approval of violent acts reported in the press: spousal abuse, shooting sprees, capital punishment, etc.
>
> • They belong to fringe right-wing, antigovernment, or racist political groups.

Dr. Blinder lists several more traits after these, but you get the picture. This Hebraic practitioner of Freudian charlatanry brazenly lists the traits of the types of people he personally hates and would like to see unemployed, along with traits genuinely indicating an unravelled state. And among the latter traits it is interesting to note that several of them are those of chronic complainers. Can you think of any ethnic group which fits this chronic complainer profile especially well—and which also thinks of itself as a nation of perpetual "victims"?

In his *Wall Street Journal* article Blinder gives just one example of a workplace killer he implies fits his profile: Richard Wade Farley, who in February 1988 shot 11 people, killing seven of them, at his former Silicon Valley workplace. But Farley, according to fellow employees who knew him, was a liberal, not a right winger. And he was hardly a racist: he had a Chinese girl friend, whom he had introduced to other workers. Blinder, of course, does not mention these facts about Farley, although he certainly was aware of them because he conducted a court-ordered psychiatric evaluation of Farley in 1989. □

What We Believe

THE men and women of the National Alliance believe that the future is what we make it. We believe that we, as free and conscious agents, have an absolute responsibility for all those elements of the world around us over which we are capable of exercising control: for the structure of our society and its institutions; for the beauty and cleanliness of both our natural and man-made environments; for the cultural and moral climate in which we live and work; for the military and geopolitical status of our nation relative to the other nations of the earth; and, most of all, for the racial quality of the coming generations of our people.

WE believe that no multiracial society can be a truly healthy society, and no government which is not wholly responsible to a single, homogeneous racial group can be a good government. America's present deterioration stems from her loss of racial homogeneity and racial consciousness, and from the consequent alienation of most of our fellow citizens.

WE believe that a good government is a government firmly based on fundamental principles, the first of which must be that the long-range welfare, security, and racial quality of our people is the ultimate good. A good government is a government which implements continuing, farsighted programs consistent with this principle. It is not a government like the one we have now, which embodies no coherent national purpose; which is swayed by every minority pressure group; which is led by lying, unprincipled opportunists with loyalty only to themselves; and which bases its policies on shortsighted, partisan considerations, drifting from one crisis to another and seldom planning beyond the next election.

WE believe that, in addition to a principled, responsible government, we must have a society which facilitates progress in all realms of life: that is, a society whose institutions and values are conducive to advancement not only in material efficiency, but also in artistic achievement, in moral and physical health, and in racial quality. And we believe that all of these things are closely bound together. We can have a healthy, vital artistic life once again only when we reject the false notion of artistic universalism and encourage our young artists and musicians to express the inherent values and feelings of our own people in their creative work. Likewise, our educational system should concern itself not only with training our young people in the basic skills of civilized life and giving them a thorough knowledge of and pride in their racial, cultural, and national heritage, but also with building character in them. Self-reliance, moral toughness, a sense of personal honor, and physical fitness are qualities at least as important in our citizens as a knowledge of facts and techniques. All young people of our race must have instilled in them a sense of quality instead of equality; they must be taught to embrace discipline and order instead of being encouraged to succumb to permissiveness and chaos; and they must have a clear and certain sense of racial identity and racial consciousness instead of the confused, media-inspired notion that they are somehow fortunate to be surrounded by so much "diversity."

WE believe that our people must be united by the common goal of building a better world and a better race. Today, without a common racial-national purpose, we are unable to focus our energies and achieve the great things which otherwise would be within our grasp. But once we are united on the basis of common blood, organized and disciplined within a progressive social order, and inspired by a common set of ideals, there will be no problem which we cannot overcome, no enemy whom we cannot vanquish, and no goal which we cannot attain.

WE believe that the first step toward this goal must be the gathering together of all those men and women of our race who share our beliefs and who are willing to participate in our effort to raise the consciousness of others. For information on the National Alliance program and on membership requirements, write to us.

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